

Just Published,

With His Majesty's Royal Privilege and Licence,

THE Works of VIRGIL, translated into English Prose;
with the Latin Text in the opposite Page, and Classical
Notes in English.

Printed for JOSEPH DAVIDSON, at the *Angel* in the *Poultry*,
Cheapside.

Where may be had,

The Works of HORACE in the same Manner, and the *First*
Number of OVID's Works; the *Second* of which is in the
Press, and will be Publish'd with all Expedition.



GEORGE R.

GEORGE the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all, to whom these Presents shall come, Greeting. Whereas Our Trusty and Well-beloved *Joseph Davidson*, of Our City of London, Bookseller, hath humbly represented unto Us, That he hath been at a very great Expence to get *The Works of Horace and Virgil translated into English Prose, with Critical, Historical, Geographical, and Classical Notes in English, from the best Commentators, both ancient and modern, Together with the Latin Text put into Order of Construction*; Which Works he is now publishing in Latin and English Prose, with the aforesaid Notes, in Octavo, and purposes to publish all the other Latin Authors in the same Manner; And hath therefore humbly besought Us to grant him Our Royal Privilege and Licence for the sole printing, publishing, and vending the aforesaid Works of Horace and Virgil, and all the other Latin Authors in the same Manner, for the Term of Fourteen Years; We being willing to give all due Encouragement to Works of this Nature, which tend to the Advancement of Learning, are graciously pleased to condescend to his Request; and do therefore, by these Presents, so far as may be agreeable to the Statute in that Behalf made and provided, grant unto the said *Joseph Davidson*, his Executors, Administrators, and Assigns, Our Royal Licence for the sole printing, publishing, and vending the said Works, for the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding all Our Subjects, within Our Kingdoms and Dominions to reprint the same, either in the like, or any other Volume or Volumes whatsoever; or to Import, Buy, Vend, Utter, or Distribute any Copies thereof, Reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *Joseph Davidson*, his Heirs, Executors, and Assigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Peril; Whereof the Commissioners and other Officers of Our Customs, the Master, Wardens, and Company of Stationers are to take Notice, that due Obedience may be rendered to our Pleasure therein declared.

Given at Our Court at St. James's the Twenty fourth Day of February, 1741-2, in the fifteenth Year of Our Reign.

By His Majesty's Command,

HOLLES NEWCASTLE.



The Works of y^e above 4 Authors Horace, Virgil, Ovid, and Phædrus, with a new Translation in English Prose, are all Printed for Ioseph Davidson at the Angel in the Poultry London.

Published by Ioseph Davidson 1747 according to Act of Parliament.

T H E
F A B L E S
O F
P H Æ D R U S,

TRANSLATED into
ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the
Latin and English Languages will allow.

WITH THE
Latin TEXT and ORDER of CONSTRUCTION
in the opposite Page;

AND
CRITICAL, HISTORICAL, GEOGRAPHICAL, and CLASSICAL
NOTES in *English*.

For the USE of SCHOOLS,
As well as of PRIVATE GENTLEMEN,

Lectorem delectando pariterque monendo.

HOR.

L O N D O N :
Printed for JOSEPH DAVIDSON, at the *Angel* in the *Poultry*,
Cheapside. M.DCC.XLV.



P R E F A C E.

TH E Ancients often made use of Fables to lead Men to Truth : And it must be own'd, that of all the Methods of giving Advice, Fable is the most agreeable, as it does not dictate and prescribe to us in a haughty dogmatical Way, but entertains and instructs us at the same Time. Besides, as this Method of instructing carries a mysterious Air with it, nothing is more likely to excite our Attention. Would you be sure of awakening one's Curiosity to search any Matter to the Bottom? you need only make a Shew as if you had a Mind to hide it from him. These Veils and Masks which Fable throws over Instruction, beget an Impatience to penetrate into Truths, which, were they presented naked, would be pass'd quite unregarded. In short, Fable most agreeably flatters the Self-love of its Readers, by leaving them room to imagine, that their Compliance with the Counsel contain'd under it, is owing to their own Judgment, and not as it really is, to your Direction. The Mind of Man is naturally vain; it does not like to have an Object laid quite open to its View; when you do so, it presently imagines you have a mean Opinion of its Penetration; it is pleased to have some Confidence put in its Sagacity, and to have some-

something left to its own finding out. All this Satisfaction it finds in Fables; they open a large Field for Conjectures, which very often go a great deal further than the Author promised himself: And Truth gains by all this; it is discover'd, and the Self-Flattery attending the Discovery, terminates in a real and solid Advantage. This oblique way of giving Advice by Fables, is so inoffensive, that the wise Men of Old chose this Method of giving Counsel to their Kings. "Fables, says Mr. Addison, were the first Pieces of Wit that made their Appearance in the World, and have been still highly valued; not only in Times of the greatest Simplicity, but among the most polite Ages of Mankind. Jotham's Fable of the Trees is the oldest that's extant, and as beautiful as any that have been made since that Time. Next in Antiquity to that, is Nathan's Fable of the Poor-Man and his Ewe-Lamb, which had so good an Effect, as to convey Instruction to the Ear of a King, without offending it; and to bring him to a right Sense of his Guilt and his Duty. As Fables took their Birth in the very Infancy of Learning, they never flourish'd more than when Learning was at its greatest Height. To justify this Assertion, I shall put my Reader in mind of * Horace, the greatest Wit and Critic in the Augustan Age; and of Boileau, the most correct Poet among the Moderns; not to mention La Fontaine, who, by this way of Writing, is come more into Vogue than any other Author of our Times."

* See the Prose Translation of Horace, Pages 235, 279, 323, and 343.

P R E F A C E.

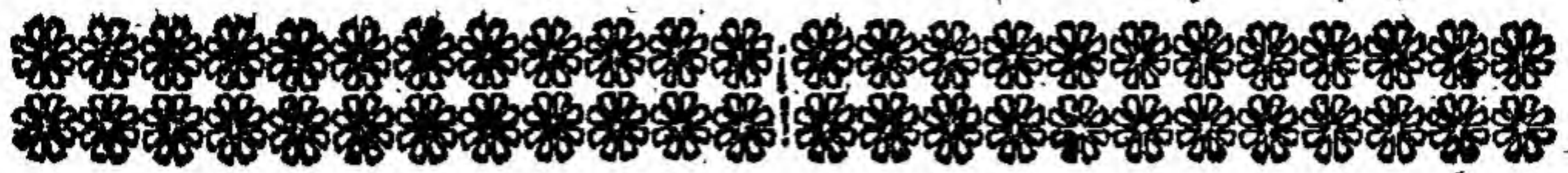
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In another Place, says the same Author: "As there is nothing we receive with so much Reluctance as Advice, there is nothing more difficult than the Art of making it agreeable. And indeed, all Writers, both ancient and modern, have distinguished themselves according to the Perfection they have arrived at in this Art. How many Devices have been made use of, to render this bitter Potion palatable? Some convey their Instructions to us in the best chosen Words, others in the most harmonious Numbers; some in Points of Wit, and others in short Proverbs. But among all the different Ways of giving Counsel, I think the finest, and that which pleases the most universally is FABLE; as the Moral insinuates itself imperceptibly, we are taught by Surprise, and become wiser and better unawares."

For this Reason our Author made Choice of this Way of Writing, in which he has succeeded so well, that he has justly merited the Approbation of the Learned in all Ages, has gone thro' a vast Number of Editions, and is taught in every School; and that with good Reason, his Language being so very pure, that it is extremely like that of Terence. He has improved on Æsop, in relating his Fables in a more agreeable, polite, and concise Manner. Brevity is essential to telling a Story well, and yet that Brevity must be season'd with a Spirit, without which the best-invented Tale will appear dull and flat in the Narration. For this spirited Brevity Phædrus is remarkable, and yet relates his Fables in so easy a Manner,

ner,

ner, and gives them so just, clear, and elegant a Turn of Expression, as charms every one that reads them. As to this Edition of our Author, we submit it to the Judgment of the Publick, hoping it will find the same kind Reception the Prose-Translations of Virgil and Horace have met with.



T H E

F A B L E S

O F

P H Æ D R U S,

TRANSLATED into

E N G L I S H P R O S E.



P H Æ D R I,

AUGUSTI Liberti, Fabularum Æso- PIARUM

LIBER PRIMUS.

PROLOGUS.

ORDO.

Ego polivi versibus senariis hanc materiam, quam materiam Æsopus auctor reperit. Dos huius libelli est duplex: quod monet risum, et quod monet vitam prudenti consilio. Si quis autem voluerit calumniari, quod tantum feræ, sed etiam arbores loquantur, meminerit nos joculari fictis fabulis.

ÆSOPUS auctor quam materiam reperit,
Hanc ego polivi versibus senariis.
Duplex libelli dos est: quod risum movet,
Et quod prudenti vitam consilio monet.
Calumniari si quis autem voluerit, 5
Quod arbores loquantur, non tantum feræ;
Fictis joculari nos meminerit fabulis.

ÆSOP's

NOTES.

1. *Æsopus.* Æsop was of Phrygia, and the first Inventor of the Way of writing in Fables. His Condition was but mean, that of a Slave, and his Body remarkably deform'd; but the Charms of his Wit soon wore off the bad Impressions these might give, insomuch that he lived in the highest Esteem with his Contemporaries. Some doubt whether any of the Fables, now extant under his Name, were actually written by him, or whether they are not rather written by others after his Manner. 'Tis certain, however, that the greatest Part of those of Phædrus were translated from him, with perhaps a few Alterations. Heracitus tells us, that he was a Thracian by Birth, and flourished in the Time of Pythagoras.

2. *Versibus senariis.* Iambick Verses, call'd *Versus senarii*, because they consisted of six Feet, each of two Syllables, a long and a short, which was the proper *Iambus*. They run off with great Rapidity, and on this Account were call'd also *Trimeters*. Horace gives the best Account of this, in his Art of Poetry, V. 251.

Syllaba longa brevi subiecta, vocatur Iambus,

Pes citus: unde etiam Trimetræ accrescere jussit

Nomen Iambeis: cum senas redderet ictus,

Primus ad extremum similis sibi.

“ A long Syllable coming after a short, is
“ call'd an Iambus; a Foot nimble and
“ rapid; whence Iambick Verses have ob-
“ tain'd

ÆSOP's FABLES,

As altered by PHÆDRUS, the Freed-
Man of AUGUSTUS.

BOOK I.

The PROLOGUE.

I HAVE polish'd, and form'd into Iambick Verse, these Fables, first invented by Æsop. This little Book is doubly useful; to raise Laughter, and direct Life by wise Counsels. But if any one is so ill-natur'd to carp, that not only Beasts, but even Trees are endued with Speech; let him remember, that we are endeavouring to divert with feigned Stories.

NOTES.

tain'd the Name of Trimeters, though they consist of six Feet, &c." But this kind of Verse, in time, underwent several Changes; and, as the same Poet tells us, soon deviated from the Rule by which it was confined to six pure Iambus's: A Rule strictly follow'd by the first Greek Writers, but very much neglected by the Romans. The Iambicks of Phædrus are a kind of mean between the too scrupulous Accuracy of the old Greeks, and the unbridled License of the Latin comick Poets. 'Tis certain, that these last observed neither Rule nor Measure, and therefore are severely censured by Tully, in these Words; *Comicarum senarios, propter similitudinem sermonis, sic plerumque esse abjectos, ut nonnunquam in iis aut numerus aut versus vix pos-*

sit intelligi. "The Iambick Measures of the comick Poets, which they judged fittest for their Use, because of their Nearness to the Stile of ordinary Discourse, are for the most part so irregular, that it is scarce possible to distinguish in them either Numbers or Versification." Such were Terence and Plautus. Our Poet is much more just to the Rules of Composition; yet so as to allow himself sometimes to deviate a little from them, where such Deviation may be rather term'd a Beauty.

5. *Calumniari.* The Word here means, properly, malicious Criticism, proceeding from a Disposition to find Fault, without making just Allowances for the Subject and Circumstances.

F A B. I.

LUPUS & AGNUS.

O R D O.

Lupus et Agnus compulsi siti, decurrunt ad eundem rivum. Lupus stabat superior, Agnusque stabat longe inferior. Tunc latro incitatus improba fauce, intulit causam jurgii. Cur, inquit, fecisti aquam istam turbulentam mihi bibenti? Laniger contra timens, respondit: Lupo, quæso qui possim facere quod quæris? Liquor decurrit a te ad mea hauritus. Ille repulsus viribus veritatis, ait: tu Agne maledixisti mihi ante hos sex menses. Agnus respondit: Equidem non eram natus. Lupus inquit: Hercule pater tuus maledixit mihi. Atque ita lacerat illum correptionem, injusta nece.

AD rivum eundem Lupus & Agnus venerant,

Siti compulsi: superior stabat Lupus,
Longeque inferior Agnus: tunc fauce improbâ
Latro incitatus, jurgii causam intulit.

Cur, inquit, turbulentam fecisti mihi
Istam bibenti? Laniger contra timens, 5
Quî possum, quæso, facere quod quæreris,
Lupo?

A te decurrit ad meos hauritus liquor.

Repulsus ille veritatis viribus,
Ante hos sex menses, male, ait, dixisti mihi. 10
Respondit Agnus: equidem natus non eram.
Pater, hercule, tuus, inquit, maledixit mihi.
Atque ita correptum lacerat, injustâ nece.

Hæc propter illos scripta est homines fabula,
Qui fictis causis innocentes opprimunt.

Hæc fabula est scripta propter illos homines, qui opprimant innocentes fictis causis.

N O T E S.

3. *Fauce improba.* The Reading is good, and furnishes a very clear Sense to the Passage, yet has it been controverted. Schioppius contends for *Vice improba*, and is for joining it with what follows; *Jurgii causam intulit*: But this does not agree so well to the Word *incitatus*, used in the next Line. Some will have it, *Fauce improba*; others, *Fate*, i. e. *Ira*, *vel rabie ventris*. But none of all these answer so well as *Fauce*.

9. *Veritatis viribus.* As the Design of this Fable is to shew, that Power is often perverted to the Oppression of Innocence; the several Accusations brought by the Wolf are so contriv'd, that, upon the Answer of the Lamb, their Absurdity appears at first

Sight. By this Means a stronger Impression is left upon the Mind, and the unjust Usurpations of lawless Power appear in a more odious Shape. It was also very judicious, to represent the Wolf himself as confounded by the plain forcible Answer of the innocent Lamb; for his persevering after this, discovers a form'd Design, right or wrong, to oppress. And we know, that such is the Force of Truth, as often to disconcert even the most harden'd and determined Villains. Cicero has a fine Saying to this Purpose; in his Oration for *Cælius*. *O magna vis Veritatis! quæ contra hominum ingenia, calliditatem, solertiam, contraque fidas omnium insidias, facile se per seipsam defendat.* "O the irresistible Force of Truth!"

FABLE I.

The WOLF and the LAMB.

A WOLF and Lamb, urged by Thirst, had both come to drink of the same Stream. The Wolf stood towards the upper Part of the Current, and the Lamb at a considerable Distance below him. When the ravenous Wolf, prompted by a greedy Jaw, sought some Pretence to breed a Quarrel. Why, says he, have you disturb'd the Water where I am drinking? The fleecy Lamb trembling, replies: How, pray, can I do what you complain of? The Water flows down from you, to reach my Draught. The Wolf, disconcerted by the Force of Truth, cries out: Above six Months ago you unjustly slandered me. Indeed, answer'd the Lamb, I was not then born. Sure then, replies he, it was your Father that so basely revil'd me; when suddenly snatching him, he unjustly tore him to Pieces.

This Fable is design'd chiefly against those Men, who under feign'd Pretences oppress the Innocent.

N O T E S.

“ Truth! which can of itself easily make
“ its Way against all human Cunning and
“ Deceit, and shine through the most art-
“ ful Disguises.”

13. *Lacerat injusta nece.* *Lacerare nece* is a way of speaking not usual in Latin Writers; for which Reason Bentley reads, *maerat injusta nece.* But I am, in this Particular, more inclined to follow the Judgment of Schæfferus, who thinks that a *Comma* ought to come after *lacerat*, to distinguish it, by this Means, from the latter Part of the Sentence. The Sense, according to this, is good, and agreeable to the Design of the Fable. For *lacerat* denotes the kind of Death suffer'd by any

Creature, when made the Prey of the Wolf; after which, the Poet adds his own Judgment, *injusta nece*; that the Lamb was tore to Pieces unjustly.

14. *Hæc propter illos.* The original Design of Fables was to instruct and please. Every Fable, therefore, ought not only to be an entertaining Story, but a Story told in such manner, that the Moral of it may be obvious, as is plainly the Case here, even before the Poet drew this Reflexion from it. Hence the Reason why this Method of Instruction has been thought the fittest for Youth; it being of all others the most easy and simple.

F A B. II.

RANÆ Regem petentes.

O R D O.

Cum Athenæ fierent æquis legibus, libertas procax miscuit civitatem, licentiaque solvit pristinum frenum. Hinc partibus factionum conspiratis, Pisistratus tyrannus occupat arcem. Cum Attici fierent tristem servitutem, et cepissent queri; non quia ille erat crudelis, sed quoniam omne cæcis est grave insuetis; Æsopus tunc retulit talem fabellam.

Ranæ, vagantes liberis paludibus, petiere regem a Jove magno clamore, qui compesceret vi vires dissolutas. Pater Deorum risit, atque dedit illis parvum tigillum; quod missum terruit pavidum genus subito motu sonoque vadi. Hæc cum jaceret diutiusmersum limo, una sorte e ranis tacite profert caput e stagnis, et, rege explorato, evocat cunctas. Illæ, timore posito, adnatant certatim, turbaque petulans infilit supra lignum:

ATHENÆ cùm florerent æquis legibus,
Procax libertas civitatem miscuit,
Frenumque solvit pristinum licentia.
Hinc conspiratis factionum partibus,
Arcem tyrannus occupat Pisistratus.
Cùm tristem servitutem flerent Attici;
Non quia crudelis ille, sed quoniam grave
Omne insuetis onus; & cœpissent queri;
Æsopus talem tum fabellam retulit.

Ranæ, vagantes liberis paludibus,
Clamore magno regem petiere a Jove,
Qui dissolutos mores vi compesceret.
Pater Deorum risit, atque illis dedit
Parvum tigillum; missum quod subito vadi
Motu sonoque terruit pavidum genus.
Hocmersum limo cùm jaceret diutius,
Forte una tacite profert e stagno caput,
Et, explorato rege, cunctas evocat.
Illæ, timore posito, certatim adnatant,
Lignumque supra turba petulans infilit:

Quod

N O T E S.

1. *Æquis legibus.* The Usurpation refer'd to in this Fable, happen'd in the Time of Solon, the famous Athenian Law-giver. He had been chosen *Archon*, and, during his Government, framed a new Scheme of Laws, calculated chiefly for the Support and Maintenance of a popular Government. These Laws were held in so great Esteem, that the *Romans*, afterwards, took chiefly from them the Constitutions of their twelve Tables. And yet soon after the enacting of these excellent Laws, that very Liberty which they were design'd chiefly to secure and preserve, degenerated into Licentiousness, and brought all manner of Confusion and Disorder into the State.

4. *Hinc conspiratis factionum partibus.* Upon this, different Parties conspiring in

Factions. This is what I take to be the true Meaning of the Words, though the greater Part of Commentators have chosen to give them a different Turn. They will have it, that *partibus factionum conspiratis* means, that the Factions uniting among themselves, Pisistratus seized the Government. But this is contrary both to the obvious Sense of the Words, and to Matter of Fact. The Poet tells us, that Liberty turning to Licentiousness, introduced Disorder and Confusion into the Commonwealth; upon which, Factions arising, and forming themselves into Parties, &c. Nothing can be more natural and easy, than this way of rendering the Words; and, in Fact, so far was Pisistratus from rising to Power by an Union of Factions, that, as will

FABLE II.

The Frogs desiring a King.

WHEN Athens flourished under just Laws, licentious Liberty threw the City into Confusion, and, disdainful of Restraint, broke the Chain of ancient Discipline. Upon this different Parties conspiring in Factions; Pisistratus, by seizing the Citadel, made himself Master of the Government. The Athenians greatly lamented this heavy Yoke of Servitude, and began to utter their Complaints; not that the Usurper was cruel, but because every Burden seems grievous to Men not accustomed to bear it. Whereupon Æsop admonish'd them by the following Fable.

The Frogs wandering unconfin'd in their marshy Fens, with impetuous Cries demanded of Jupiter a King, who by his Authority might reform their dissolute Manners. The Father of the Gods smil'd, and threw them down a little Log, which by the sudden Noise and shaking of the Bog, startled the timorous Race. After it had remain'd for a long Time sunk in the Mud, one of the Frogs by chance silently raised his Head above the Water, and after viewing curiously the new Sovereign, calls up all the rest of his Fellow Subjects. They having got the better of their Fear, hastily swim to him, and the daring Crowd insolently leap upon their wooden King; whom

N O T E S.

will appear from the following Note, the Contests and Divisions of the several Parties was that alone which furnished him with the Means of carrying on his Usurpation.

5. *Tyrannus Pisistratus.* Tyrannus, Master of the Government. So, "I think, the Word ought to be understood here. *Pisistratus tyrannus factus; occupat arcem.* Tyrant, in our Language, is almost always meant in a bad Sense, as denoting a rigorous cruel Prince; but in the Greek it has a quite different Signification. For there it generally means no more, than a Man that singly holds the Government in a State that before had enjoy'd its Liberty. This is plain from what *Cornelius Nepos* says in his *Life of Miltiades*: *Omnes habentur et dicuntur Tyranni, qui potestate sunt perpetui*

in civitate, quæ libertate usa est. Many of these Tyrants govern'd with great Justice and Clemency. 'Tis true, that their Government, however mild, was odious to the Greeks, who being long accusom'd to Liberty, could not bear the Government of a single Person. *Pisistratus* was the Son of *Hippocrates*, and of great Authority among his Fellow-Citizens. Athens was at that Time distracted with two Factions, whereof *Megacles* and *Lycurgus* were the Heads. *Pisistratus* pretending to set up for Liberty, and the true Interest of his Country, raised a third Party, stronger and more plausible than the other two; when counterfeiting Fear for his Life, he obtain'd a Guard, with which he soon after treacherously surprized the Citadel.

Quod lignum cum in-
quassent omni contumelia,
misere ad Jovem legatos
rogantes alium regem, quo-
rum is, qui fuerat datus,
esset inutilis. Tum misit
illis hydram, qui cepit
corripere singulas aspero
dente: illæ inertes frustra
fugitant necem; metus
præcludit vocem. Igi-
tar fortis dant Mercurio
mandata ad Jovem, ut
succurrat afflictis. Tunc
contra Deus: quia, inquit,
relinquitis ferre vestrum bonum,
perferte vestrum malum. Æsopus quoque ait, Vos, o cives
Attici, sustinete hoc malum, ne majus malum veniat vobis.

Quod cum inquinassent omni contumeliâ,
Alium rogantes regem misere ad Jovem,
Inutilis quoniam esset, qui fuerat datus.
Tum misit illis hydram, qui dente aspero
Corripere cœpit singulas; frustra necem 25
Fugitant inertes; vocem præcludit metus.
Furtim igitur dant Mercurio mandata ad Jovem,
Afflictis ut succurrat. Tunc contra Deus:
Quia nolulistis vestrum ferre, inquit, bonum;
Malum perferte. Vos quoque, ô cives, ait, 30
Hoc sustinete, majus ne veniat malum.

NOTES.

7. Non quia crudelis ille. *Pisistratus* go-
vern'd with great Moderation and Cle-
mency. He was, moreover, considerably
learned himself, and a great Encourager of
learned Men. He was the first who gave
a correct and perfect Edition of *Homer's*
Works, that before were dispersed in de-
tach'd Pieces, without Order or Connecti-
on. Tally, in his Book *de Oratore*, gives,
in few Words, the Elogium of this Great
Man. *Quis dedit istis illis temporibus,*
aut ceteris eloquentia literis instructior, quam
Pisistrati? Qui primus Homeri libros con-
fusus antea, sic disposuisse dicitur ut nunc ha-
berent.

14. *Parvum* tigillum. As *Tigillum* is
here a Diminutive, the Adjective *parvum*
may seem, perhaps, superfluous. But these

Additions were accounted an Elegance a-
mong the *Latins*. Thus *Terence*, in his
Andrian, has *minutos Pisciculos*; and our
Poet, afterwards, *parvum Libellum*. This
manner of Expression was derived from the
Greeks, with whom it was very frequent.

24. *Misit illis hydram*. They who tell
us, that *Phædrus*, as well as *Æsop*, had
in this Fable a View to his own Times,
imagine that the first King sent to the Frogs,
means *Tiberius*, who, towards the latter
Part of his Reign especially, became the
Jest and Scorn of the Populace; and that
the *Water-Snake* marks the cruel bloody
Disposition of *Caligula*. But others have
observed, that this neither agrees to the
Character of *Tiberius*, nor the Time in
which *Phædrus* wrote.

F A B. III.

GRACULUS superbus & PAVO.

O R D O.

Æsopus prodidit hoc ex-
emplum nobis, ne aliquis
sit cui libeat gloriari alie-
nis bonis, potiusque degere
vitam suo habitu.

NE gloriari libeat alienis bonis,
Suoque potius habitu vitam degere,
Æsopus nobis hoc exemplum prodidit.

Tumens

NOTES.

1. *Libeat*. The Word is put here abso-
lutely, instead of *ne quis sit, cui libitum sit,*
qui hoc velit facere. *Libeat* is a Word of

great Force and Significancy, and used com-
monly to express a certain Temper of Mind,
that, receding from Nature and Custom,
prompt

whom after treating with all Manner of Contempt; they sent to Jupiter requesting another King, because he already given them, was of no Use. The God sent them next a *Water-Snake*, who with bloody Teeth began to snatch them one after another. Helpless and slow, they in vain strive to shun instant Destruction. Fear stifled their Complaints. They therefore privately send to Jupiter by Mercury, entreating that he would succour them in their Distress. But the angry God made this Return: Because you would not be contented with your good Fortune, resolve patiently to bear the present Misery. In like Manner, said Æsop, do you my Fellow-Citizens submit to the present Evil, lest peradventure you bring upon yourselves a much greater.

N O T E S.

25. *Corripere cœpit singulas.* *Singulas*, says *Ritterbusius*, is here for *omnes*. But I am more inclined to the Judgment of *Schæfferus*, and *M. le Fevre*, who make it to signify *one after another*; the same that *Livy* would express by *alias post alias*. These Niceties, however trifling they may appear to some, are yet of the highest Moment to such as would have a just Notion of the Elegance and Propriety of the *Latin* Tongue.

26. *Inertes.* Some read *inermes*, but *inertes* is better; for it may not only signify here *invalidi*, *imbelles*, but also *ignavi*: Who dare not resist their King, who are afraid to escape, or struggle for their Safety.

29. *Ferre bonum.* *Bonum* and *Malum* may be here consider'd as Adjectives, to

which we are to supply *Regem*. But I am rather apt to think they are put substantively. If any look upon *ferre bonum suum* as a harsh Expression, let them attend to the following Passage of *Plautus*, where they will find it used with a particular Elegance.

Hem, ista virtus est, quando usu'st qui malum fert fortiter: fortiter malum qui patitur, idem post patitur bonum.

Pati and *ferre* are Words applicable to our Behaviour, both in Prosperity and Adversity, and often used in both Cases by the best *Roman* Poets, and with great Propriety: For, in Effect, it requires no small Share of good Sense to bear Prosperity with becoming Dignity.

F A B L E III.

The vain JACK-DAW and PEACOCK.

ÆSOP hath taught us by the Example of this Fable, that no one ought to glory in what belongs to another, but strive rather to live contented in his own Station.

A Jack-

N O T E S.

prompts us to take some unusual Step.

Thus *Virgil*, in his second Eclogue, 28.

O tantum libeat mecum tibi sordida rura,

Atque humiles habitare, &c.

2. *Suoque potius habitu.* *Habitus* elegantly respects the ascetic Dress afterwards

Graculus tumens inani
superbia, sustulit pennas
quæ deciderant Pavoni,
exornavitque se. Deinde
contemnens suos, immiscuit
se formoso gregi Pavonum.
Illi eripiunt pennas impu-
denti avi, fugantque ro-
stris. Graculus male mal-
catus merces, cepit re-
dire ad proprium genus: a
quo repulsus, sustinuit tri-
stem notam. Tum quidam
Graculus ex illis quos
Graculus merens prius
despexerat, dixit: Si con-
tactus fuisses nostris sedi-
bus, et voluisses pati quid
natura dederat, nec expertus esses illam contumeliam, nec calamitas tua sentiret hanc re-
pulsam.

Tumens inani Graculus superbiâ,
Pennas, Pavoni quæ deciderant, sustulit,
Seque exornavit: deinde contemnens suos
Formoso se Pavonum immiscuit gregi.
Illi impudenti pennas eripiunt avi,
Fugantque rostris. Male mulcatus Graculus
Redire merens coepit ad proprium genus: 10
A quo repulsus tristem sustinuit notam.
Tum quidam ex illis, quos prius despexerat:
Contentus nostris si fuisses sedibus,
Et, quod natura dederat, voluisses pati,
Nec illam expertus esses contumeliam, 15
Nec hanc repulsam tua sentiret calamitas.

N O T E S.

wards mention'd in the Fable. The Word signifies, properly, whatever of Condition or Ornament belongs to us, either as the Gift of Nature or Fortune; and implies a Man's Quality and Rank.

14. *Voluisses pati.* The Word *paci*, in this Place, derives a particular Beauty

from the Comparison of the Gifts bestow'd by Nature, on some greater, on others less. For, in respect of this, they who have the least Share of these natural Advantages, are said to *bear them, pati*; when they are contented with their Condition, and affect nothing higher. Says *Alexander* to *Abdo*.

F A B. IV.

CANIS per fluvium carnem ferens.

O R D O.

Qui adpetit alienam,
merito amittit propriam.
Dum Canis natans per
flumen ferret carnem, vi-
dit simulacrum suum in
speculo lympharum: pu-
tanque aliam prædâ
ferri ab alio Canis, vo-
luit eripere: verum avidi-
tas ejus accepta, et demi-
sit cibum quem tenebat ore, nec adeo potuit attingere cibum quem petebat

AMITTIT merito proprium, qui alienum
adpetit.

Canis per flumen, carnem dum ferret, natans,
Lympharum in speculo vidit simulacrum suum:
Aliamque prædâ ab alio ferri putans,
Eripere voluit: verum decepta aviditas 5
Et, quem tenebat ore, demisit cibum,
Nec, quem petebat, adeo potuit attingere.

N O T E S.

3. *Lympharum in speculo.* Smooth po-
lish'd Stones, and clear Streams, are natu-
ral Mirrors, that reflect Objects, and re-
present them with all possible Justness. *Se-
neca*, in his natural Questions, 17. 1. says:
*Rerum natura facultatem nobis dedit, nosmet-
ipsos videndi. Fens cuique per lucidas, aut
laevæ saxum, imaginem reddit.* "Nature

"has been careful to furnish us with the
"Means of seeing ourselves: Every clear
"Fountain, or smooth Stone, reflects our
"Likeness."

7. *Nec quem petebat adeo.* This single
Word *adeo*, so aptly and elegantly used,
and placed with so happy a Fancy, is alone
sufficient to show, how perfectly *Phædrus*
was

A Jack-Daw swelling with vain Pride, gathered up some Feathers that had fallen from a Peacock, and adorned himself with them; upon which despising his own Kind, he join'd himself to the shining Assembly of Peacocks. They immediately strip the impudent Bird of his borrowed Plumes, and drive him away with their sharp Bills. The Jack-Daw thus severely punish'd for his Insolence, began to return pensive and disconsolate to his own Tribe: but meeting there also with a Repulse, he is obliged to retreat with Marks of Infamy. Then one of the Jack-Daws whom before he had despised:

Could you have been contented with our Station, and discreetly kept the Rank mark'd out for you by Nature; you had neither suffer'd under the present Affront, nor felt the additional Calamity of this shameful Repulse.

N O T E S.

lonymus, Curt. R. 4. Libet scire insipiam qua patientia tuleris? to which he answers: *Utinam eodem animo regnum pati possim.*

16. *Tua sentiret calamitas.* This Passage, to come at the true Sense of it, must be paraphrased thus. *Ad calamitatem tuam, si forte venisses in aliquam, non it hoc malum accessisset.* You would not have felt the additional Calamity. For the disconso-

late Jack-Daw had been driven from among the Peacocks, and had now the Mortification of being rejected also by his own Kind. *Calamitas* is a general Word to express any Loss, or adverse Accident; and therefore the Expulsion of the Jack-Daw from the Assembly of the Peacocks, comes very properly under that Notion.

F A B L E IV.

The Dog swimming through a River, carrying in his Mouth a Piece of Flesh.

HE justly loses his own, who covets what belongs to another. As a Dog swimming through a River, carried in his Mouth a Piece of Flesh, he saw his own Shadow in the watery Mirror, and imagining it was another Piece of Flesh carried by another Dog, wanted if possible to snatch it away. But his greedy Purpose was disappointed: for he dropt that which he held in his Mouth, nor could, after all, touch the Prize he so eagerly grasp'd at.

N O T E S.

was acquainted with the genuine Nature and Purity of the Latin Tongue. I have endeavour'd, as much as possible, to preserve its true Force and Significancy in the Version, and therefore have render'd *nec potuit adeo*, nor could after all; which I take to be the true Meaning of it here. For *adeo* manifestly refers to the preceding Line.

Et, quem tenebat cre, demisit cibum.

He dropt the piece of Flesh which he held in his Mouth, that he might be the more nimble and expedite to pursue this imagined new Prey; and yet, after all, was disappointed, and found that he could not so much as touch it: For, says *Rigaltius*, *Nec enim corpus erat, sed simulacrum.*

F A B. V.

VACCA & CAPELLA, OVIS & LEO.

O R D O.

*Societas cum homine
prætereunquam est fide-
lis; hæc fabella testatur
meum propositum.*

*Vacca et Capella, et
Ovis patiens injuriæ, fu-
ere socii cum Leone in sal-
tibus. Hi socii quum ce-
pissent cervum vasti cor-
poris, partibus factis,
Leo Læzus est sic. Ego*

*tollo primam partem, quia
nominor Leo; tribuetis
secundam partem mihi,*

*quia sum fortis; tum tertia sequetur me, quia valeo plus; si quis tetigerit quartam, ad-
ficietur malo. Sic improbitas sola abstulit totam prædā.*

NUMQUAM est fidelis cum potente societas :

Testatur hæc fabella propositum meum.

Vacca & Capella, & patiens Ovis injuriæ,
Socii fuere cum Leone in saltibus.

Hi quum cepissent cervum vasti corporis, 5

Sic est locutus, partibus factis, Leo :

Ego primam tollo, nominor quia Leo ;

Secundam, quia sum fortis, tribuetis mihi ;

Tum quia plus valeo, me sequetur tertia ;

Malo adficietur, si quis quartam tetigerit. 10

Sic totam prædā sola improbitas abstulit.

N O T E S.

1. *Propositi.* A Word common and familiar with the Poets, especially *Ovid*. It signifies here, a *Maxim*; for Fables were short Stories, told to illustrate such Maxims as were thought might be most serviceable in the Conduct of Life. Hence our Poet, in his Prologue, says, that his Book *regulæ* Life by prudent *Counsels*.

Et quæd prudenti vitam consilia monet.

Every Fable furnishes a Maxim, that may be useful in some one Station of Life, or other.

6. *Partibus factis.* An Ablative absolute. The whole being divided into four Shares.

7. *Nominor quia Leo.* This Line has occasion'd great Contests and Disputes. Gu-

dias strongly contends for an Emendation, and thinks we ought to read, *nominor quia Creon*; in which he is follow'd by several Criticks of great Note. It would be endless to repeat the several Reasons that are brought for and against this Correction; for which we refer to the celebrated *Wol-*

fius, who has handled this Subject fully. It is sufficient to observe, that *Gudius* supports his Assertion chiefly upon the Suppo-
sition, that *Creon* stands for the same as *Rex*, and is the Name of a particular King, put for the kingly Authority in general. I claim the first Part, because I am King of the Forest. This, it must be own'd, is specious enough. But I cannot avoid think-
ing,

FABLE

FABLE V.

The Cow, the Goat, the SHEEP, and the LION.

AN Alliance with one more powerful than ourselves is never firm, nor can be relied on with any Safety. The following Fable will sufficiently testify the Truth of this Maxim.

The Cow, the Goat, and Sheep patient of Injuries, were Associates with the Lion in the Forests. They joining together, and having taken a Stag of vast Bulk, divided it into Parts; upon which the Lion spoke to them in this Manner. I lay Claim to the first Part, because I am nam'd the Lion: You'll readily yield the second Part to me, because I am brave and forward: The Third naturally follows, because of my superior Strength. Whoever pretends to touch the Fourth, shall soon feel my deepest Resentment. Thus unjust Violence seiz'd upon the whole Prey.

N O T E S.

ing, that it sounds better, and with more Dignity, to value himself upon his Name, as implying something of his native Excellence, than upon an empty Title, which he assumes to himself.

9. *Tum quia plus valet.* The Reader may be apt to wonder at this, and enquire, wherein it differs from *fortis*, of the preceding Line. I have endeavour'd to preserve these two Ideas distinct in the Translation, by referring the one to his bodily Strength, and the other to his Courage and Keeness in Pursuit of the Prey. I am not however certain, that the Poet meant any such Distinction; nay, there is, perhaps a Propriety in supposing, that he industriously makes the Lion plead twice upon

the same Title, to represent more strongly, by what unjust Claims Men in Power often invade the Property of another.

11. *Sola improbitas.* This is a strong and energetick way of speaking, and very common with our Poet, as in the preceding Fable; *verum decepta aviditas*. I wonder therefore, why *Meursius* should be so much dissatisfied with it, and insist upon a different Reading: *Solus improbiter abstulit*. 'Tis plain this will, by no means, answer so well the Poet's Design: For this last Line is to be consider'd as; a general Reflexion, or Moral, drawn from the Fable. *Sola improbitas*, therefore, in the Abstract, is abundantly better than *solus improbiter*.

F A B.

F A B. VI.

RANÆ ad SOLEM.

O R D O.

Æsopus vidit celebres nuptias vicini furis, et continuo incipit narrare: Rana sustulere clamorem ad sidera Solem velle quendam ducere uxorem. Jupiter permotus convicio, quaerit causam querelæ. Tum quædam incola stagni: Nunc, inquit, nec Sol exurit omnes lacus, cogitque miseræ Ranas emori arida sede. Quidnam est futurum, si crearit liberos?

VICINI furis celebres vidit nuptias
 Æsopus, & continuo narrare incipit:
 Uxorem quondam Solem velle ducere,
 Clamorem Ranæ sustulêre ad sidera.
 Convicio permotus quaerit Jupiter
 Causam querelæ. Quædam tum stagni incola:
 Nunc, inquit, omnes unus exurit lacus,
 Cogitque miseræ aridâ sede emori.
 Quidnam futurum est, si crearit liberos?

N O T E S.

3. *Celebres nuptias.* Particular Notice must be here taken of the Word *celebres*, to fix its true Signification; for *celebres nuptias* ought to be rendered, a *Marriage at which great Crowds of People were present*. But, to avoid a Circumlocution, I have translated them a *pospous Wedding*; which if not the same in express Words, yet implies as much. This is no unusual Meaning to the Word.

Loca, Viæ celebres, are known by every School-boy to mean, Places where there is a great Resort of People. In like manner, Ovid has *celebres ludi*, crowded Games or Shows.

5. *Convicio.* It will be necessary to explain this Word a little here, in order to shew that *Phædrus* uses it in all its Propriety. For it is not, as some are apt to fancy,

F A B. VII.

VULPIS ad PERSONAM Tragicam.

O R D O.

Vulpis forte viderat Personam tragicam: O, inquit, quanta species, non habet cerebrum!

PERSONAM tragicam forte Vulpis viderat:
 O quanta species, inquit, cerebrum non habet!

Hoc

N O T E S.

1. *Personam tragicam.* A theatrical Mask. In the Representation of Plays among the Ancients, the Actors appear'd upon the Stage with Masks; but made in a very different Fashion from those now in Use. For

whereas our Masks cover only the Face, theirs was an entire Head, which covered quite that of the Actor. This kind of Mask may be easily conceived by the Notion of a Helmet, that before represents a human Face,

F A B L E VI.

The FROGS Complaint of the SUN.

ÆSOP seeing one Day the pompous Wedding of a neighbouring Thief; immediately began to relate the following Story.

The Sun once upon a Time proposing to take a Wife, the Frogs rais'd a hideous Noise that reach'd the Stars. Jupiter disturb'd by their incessant Clamours, ask'd the Cause of their Complaint. Then one of the Inhabitants of the Fens: Even now the Sun, though but one, burns up all the Lakes, and leaves us to languish and die in our scorch'd Habitations. What Hope can remain to us, if he marries and begets Children?

N O T E S.

cy, derived from *vitium*, but as M. le Fevre expresses it, *a conlatione vocum*, insomuch that it is here for *convocium*. *Permotus convicio* is therefore the same as *permotus clamore*, or *convocio*.

7. *Unus exurit*. *Unus* is here for *solus*, in which Sense it is often used by the best Authors. Thus Terence in his Eunuch, Act I. Scene II. *Ego cum illo, quicum tum*

uno rem habebam hospite, abii hic. And Livy 1. 18. *Quo præsidio unus per tot gentes pervenisset*. The Opposition *unus, omnes*, has a particular Elegance in it, and serves at the same time to convey more strongly to the Mind the Poet's Meaning. *Virg. Æ. 3. 716. Æneas omnibus unus narrabat*: and 12. 282. *Omnes amor unus habet*.

F A B L E VII.

The Fox and the MASK.

A FOX by Chance casting his Eyes upon a Theatrical Mask: O what a fair engaging Look! says he: But still it wants Brains.

This.

N O T E S.

Face, and is adorn'd behind with Locks of Hair. It was necessary to be thus particular on the present Article, that the Reader might be the better able to enter into the Justness and Propriety of the Reflexion,

that makes the chief Part of the Fable.

4. *Sensum commune abtulit*. One would think, that in the higher Stations of Life, where Men may have all the Advantages both of a good Education and extensive Knowledge.

Hec est dictum illis, quibus fortuna tribuit honorem et gloriam, abstulit sensum communem.

Hoc illis dictum est, quibus honorem & gloriam Fortuna tribuit, sensum communem abstulit.

N O T E S.

Knowledge of the World, we were likely to meet more of this kind of Sense than any where else; and yet the Roman Satirist declares expressly against it:

Rarus enim ferme sensus communis in illa fortuna.

Juv. Prosperity is apt to make us forgetful of that Respect which we owe Society and Man-

F A B. VIII.

LUPUS & GRUIS.

O R D O.

Qui desiderat pretium meriti ab improbis, peccat bis; primum, quoniam adjuvat indignos; deinde, quia non potest jam abire impune.

Cum os devoratum haberet fauce Lupi, victus magno dolore coepit inlicere singulos pretio, ut extraberet illud malum. Tandem Gruis persuasa est jurejurando, credensque longitudinem colli gulæ Lupi fecit periculosam medicinam Lupo. Pro quo, cum flagitaret præmium pactum, Lupus inquit, ingrata es, O Gruis, quæ abstuleris caput incolume nostro ore, et postulas mercedem.

QUI pretium meriti ab improbis desiderat, Bis peccat; primum quoniam indignos adjuvat;

Impune abire deinde quia jam non potest.

Os devoratum faucē cū hæreret Lupi,

Magno dolore victus, coepit singulos

Inlicere pretio, ut illud extraherent malum.

Tandem persuasa est jurejurando Gruis,

Gulæque credens colli longitudinem,

Periculosam fecit medicinam Lupo.

Pro quo cū pactum flagitaret præmium:

Ingrata es, inquit, ore quæ nostro caput

Incolume abstuleris, & mercedem postulas.

N O T E S.

1. *Pretium meriti.* That is, *Mercedem beneficii et operæ præstitæ.* So Cicero, in his Epistles, has *officii pretium.*

3. *Impune abire deinde quia jam non potest.* The Sense of this Verse is somewhat ambiguous, and has greatly puzzled Com-

mentators. The greater Part agree in explaining it, *because he cannot get out of their Hands but with great Hazard.* But I am apt to think the Particles *jam non* imply a great deal more, and hint at some fresh Danger they expose themselves to, who af-

This is meant against those, whom Fortune has covered with Honour and Renown, but left void of common Sense.

N O T E S.

kind in general. It fills the Head with Notions of Grandeur and State, as if we were some-how above the common Rate of Mor-

tals ; and makes us consider all in Stations below us, as born to be our Slaves.

F A B L E VIII.

The WOLF and the CRANE.

HE who expects a Recompence for his Services from a Knave, is guilty of a double Error: First in giving Aid to a Rogue, and then, because he can't contentedly be gone while he is yet safe.

A Bone that had been greedily swallow'd by a Wolf, happening to stick in his Throat ; distracted by the most exquisite Pain, he began to entice the other Animals one after another, with the Hopes of a Reward, to relieve him from the pressing Calamity. At length the Crane trusting to the Sanction of an Oath, hazarded her long Neck in the Wolf's Throat, and with infinite Danger to herself, drew out the Bone. But when afterwards she demanded the Reward of this Service: You are ungrateful, replied the Wolf, thus to ask a Recompence, when after venturing your Head into my Mouth, you was allow'd to withdraw it again unhurt.

N O T E S.

ter a Service done to the unworthy, wait for the Reward of it. It is for this Reason I have chosen rather to render it, *because he can't contentedly be gone while he is yet safe.* But as it is a Matter of great Uncertainty, I leave the Reader to judge for himself.

9. *Periculosam fecit medicinam.* The Cure was dangerous in respect of the Crane, who to perform it was obliged to venture her Head in the Wolf's Mouth. And accordingly, we find the Poet takes care to make us sensible of it, by causing the Crane to take a solemn Oath of the Wolf, before she would make the Experiment. *Fecit*

medicinam lupo, periculosam sibi. She perform'd a Cure upon the Wolf, with great Danger to herself. This I take to be the true Sense of the Passage.

10. *Pro quo cum pactum flagitaret præmium.* This is the Emendation of *Gudius*, which renders both the Sense and Construction clear, without any thing harsh or disagreeable in the Expression, as is remarkably the Case with the common Reading :

Pro quo cum facto flagitaret præmium. *Facto* is a mere expletive to fill up the Verse, but *pactum* makes the Sense good, and comes in with true Propriety.

F A B. IX.

P A S S E R & L E P U S.

O R D O.

Ostendamus paucis versibus esse stultum non cavere sibi, et dare consilium aliis.

Passer objurgabat leporem oppressum ab Aquila, edentem graves fletus: ubi, inquit, est illa nota pernicitatis? Quid pedes ita cessantes? Dum loquitur, Accipiter rapit ipsum nec opinum rapit, interficitque clamitantem vano questu. Lepus semianimus in solatio mortis, ait, tu qui modo securus iridebas nostra mala, nunc deploras tua fata simile querela.

SIBI non cavere, & aliis consilium dare,
Stultum esse, paucis ostendamus versibus.
Oppressum ab Aquila, fletus edentem graves,
Leporem objurgabat Passer: ubi pernicitas
Nota, inquit, illa est? quid ita cessarunt pedes? 5
Dum loquitur, ipsum Accipiter nec opinum rapit,
Questuque vano clamitantem interficit.
Lepus semianimus mortis in solatio;
Qui modo securus nostra iridebas mala,
Simili querelâ fata deploras tua. 10

N O T E S.

1. Sibi non cavere. Interpreters explain this according to its Signification in Common Law among the Romans. *Cavere* alicui meant, to give Advice to any one, how he might better his Condition, or prevent its becoming worse. Ovid I. Art. 84.

Quique aliis cavet, non caret ipse sibi.

4. Ubi pernicitas. The Particle *ubi* is often used with great Elegance and Propriety, in reproaching or insulting. So Tacitus,

Anal. 15. 62. *Ubi præcepta sapientiæ, ubi per tot annos meditata ratio adversum imminentia.*

5. *Quid ita cessarunt?* M. le Fevre explains this, *Quid pigri et tardi facti sunt?* But Burman observes, that *cessare* often signifies *languide et negligenter aliquid facere.* Thus Virg. *Æn.* 6. 51.

— *Cessas in vota precesque, Troas, ait, Ænea?*

F A B. X.

LUPUS & VULPIS *judice* SIMIO.

O R D O.

Quicumque semel innotuit turpi fraude, amittit fidem, etiamsi dicat verum. Brevis fabula Æsopi attestatur hoc.

QUICUMQUE turpi fraude semel innotuit,
Etiamsi verum dicit, amittit fidem,
Hoc attestatur brevis Æsopi fabula.

Lupus

N O T E S.

2. *Amittit.* This is a Reflexion made also by Aristotle, that a Lyar gains only by his Falshoods, not to be trusted even when he speaks the Truth. And this is founded

upon Common Sense. A Man remarkable for any Kind of Vice, is always presumed guilty, when a particular Charge of that Vice is laid against him.

5. *Culpa*

F A B L E IX.

The SPARROW and the HARE.

LET us shew in a few Lines, that nothing is more foolish than to be heedless of ourselves, and officious in giving Advice to others.

A Sparrow seeing a Hare oppress'd by an Eagle, and uttering heavy Complaints; thus began to insult her: "Where now, says he, is your so well known Swiftnes? Why are your Feet thus depriv'd of Motion?" While he yet speaks, a Hawk coming upon him, seizes him unawares, and without Regard to his vain Complaints, tears him to Pieces. The Hare almost dead, as a Consolation in her expiring Moments, said: "You who suspecting no Danger, insulted me so lately in my Distress, are now reduced to bewail your own Fate in a like Complaint."

N O T E S.

That is, *languide agis*. He therefore paraphrases the Words, *Cur officium suum, strenue currendo, et te exitio eripiendo, non fecerunt?* But I rather think that we are to consider the Hare as pursued and overtaken by the Eagle, and partly through Fear, partly through the Enemy's fierce Assault, unable to struggle in her own Defence.

8. *Mortis in solatio*. M. le Fevre strongly suspects that some Error has here crept into the Text, and corrects it, *Mortis in solatium*, which he tells us was the ancient Manner, as is evident from *Plautus*, *Lucretius*, and *Terence*. To come at the Sense, we must paraphrase it thus; *Tum lepus moriens, quo tristem atque acerbum ultimæ necessitatis casum solaretur, dixit: Qui, &c.*

F A B L E X.

The WOLF, the FOX, and the APE.

WHOMEVER has once stained his Character by any remarkable Piece of Villainy, is sure to be suspected of Deceit, even when he speaks the Truth. The following short Fable borrowed from *Æsop* will illustrate this.

The

N O T E S.

5. *Culpæ proximam*. *Heinsius* makes it *obnoxiam*; but the common Reading is good, and may be defended by the Authority of *Cicero*, who frequently writes *adfinem culpæ*. The Author of the Declamation against *Ci-*

cero, which goes under *Salust's* Name, says, *Is erat calamitæ proximus*. And *Valerius Maximus*, Book I. 1. 10. *Propior publicæ religioni, quam privatae charitati*.

Lupus arguebat Vulpem crimine furti: illa negabat se esse proximam culpæ. Tum Simius sedit iudex inter illos. Cum uterque perorasset suam causam, Simius fertur dixisse sententiam. Tu Lupe non videris perdidisse quod petis. Credo te Vulpem furtivasse, quod negas pulchre.

Lupus arguebat Vulpem furti crimine:
Negabat illa, se esse culpæ proximam.
Tunc iudex inter illos sedit Simius:
Uterque causam cum perorasset suam,
Dixisse fertur Simius sententiam:
Tu non videris perdidisse, quod petis;
Te credo furtivasse, quod pulchre negas.

5

10

N O T E S.

9. *Tu non videris.* This was the Form of pronouncing Sentence used by the Roman Judges. The Reason probably was, that even in Cases where there is the strongest Appearance of Proof, Men are often de-

ceived; and the Event of Things teaches us, that what we hold certain, is often very uncertain and doubtful. They therefore thought it best to express themselves with a kind of Diffidence, and according as Things appear'd

F A B. XI.

ASINUS & LEO *venantes.*

O R D O.

Homo expertus virtutis, jactans gloriam verbis, fallit ignotus, sed derisui est totis.

Leo cum vellet venari Asello comite, contextit illum frutice, et simul admonuit ut terreret feras infecta voce; ipse interea exciperet fugientes. Hic auritulus subito tollit clamorem totis viribus, turbatque bestias novo miraculo. Quæ paventes exitus notos petunt, Leonis adfliguntur horrendo impetu. Qui, postquam cæde fessus est, Asinum evocat, jubetque vocem premere. Tunc ille insolens; qualis videtur opera tibi vocis meæ?

VIRTUTIS expertus, verbis jactans gloriam,
Ignotos fallit, notis est derisui.

Venari Asello comite cum vellet Leo,
Contextit illum frutice, & admonuit simul,
Ut insuetâ voce terreret feras,
Fugientes ipse exciperet. Hic auritulus
Clamorem subito totis tollit viribus,
Novoque turbat bestias miraculo.

5

Quæ dum paventes exitus notos petunt,
Leonis adfliguntur horrendo impetu.
Qui, postquam cæde fessus est, Asinum evocat,
Jubetque vocem premere. Tunc ille insolens;
Qualis videtur opera tibi vocis meæ?

10

In-

N O T E S.

4. *Frutice.* Here put for *Fruticeto*, a lurking Place either for Men or Beasts, *propter densitatem fruticum*, as *Barman* expresses it. So *Ovid*, *Fast.* 6. 117.

—— *Frutices hæc nâra resistit,*

Et latet, et nullo est invenienda modo.

5. *Insuetâ.* Unusual to the Beasts of the Forest, who were accusom'd only to the Noise of Hunters and Dogs. Some explain *insuetâ voce*, as if the Ass had changed his Voice,

The Wolf indicted the Fox upon an Action of Theft; the Fox strenuously denied the Fact, and pleaded not guilty. On this Occasion the Ape was pitched upon to judge between them. After a fair Hearing had been granted to both Parties, the Ape is said to have thus pronounc'd Sentence. You (addressing the Wolf) seem not to have lost what you demand of the Defendant: And as for you, (turning to the Fox) I am apt to think there is Guilt, where you so artfully deny.

N O T E S.

appear'd to them, after the strictest Examination. *Plin. Nat. Hist. 14. 13. Cn. Domitius judex pronuntiavit, mulierem videri plus bibisse quam valetudinis causa.* As to the Sentence here pass'd by the Ape, several Explications have been given of it to

make it consistent, and all equally insignificant. For all that is meant by it is this; that both the Wolf and the Fox were so noted for Deceit in their several Ways, that there was no trusting to either.

F A B L E XI.

The Ass and the LION hunting.

A COWARD by vainly boasting of his Valour may impose upon Strangers, but is the Jest of those that know him.

The Lion one Day resolving to hunt in Company with the Asss, hid him in a Thicket; and at the same Time admonished him to alarm the Beasts by his unusual hideous Voice, while he would lie in wait to catch them, as they endeavoured to make their Escape. The long-ear'd Animal suddenly raises a Cry with all his might, and strikes a Terror into the Beasts by the unusual Phænomenon, who all running in a Panick to their known Outlets, fall a Prey to the bloody Jaws of the Lion. He at length wearied with Slaughter, calls upon the Asss, and commands him to suppress his Braying: upon which he with an Air of Insolence; How was you pleased with the Assistance my Voice gave you? Inexpressibly well, said he, in-
somuch

N O T E S.

Voice, and exerted it in an unusual Manner. But we are not to fancy that *Phædrus* would suppose an Impossibility.

6. *Hic auritulus.* This is the most ancient Reading, and strenuously contended for by *Hoogstratanus*, against those who in Place of it would substitute *auriculas cla-*

more subito tollit, &c. This last Reading not only offends against metrical Exactness, but seems harsh and obscure. We hardly meet with an Instance where *tollere auriculas* was used by the *Latins* for *erigere* and *arrigere*. And the double Ablative *auriculas clamere subito tollit totis viribus*, perplex

Leo inquit, insignis, sic
ut nisi nossem tuum ani-
mum genusque, fugissem
facili metu.

Insignis, inquit, sic, ut nisi nossem tuum
Animum genusque, simili fugissem metu.

15

N O T E S.

plexes the Construction, and renders it hard
to be digested. *Mentius* contends for *anri-*
calans, as it was sometimes usual to say

anri-calans; but this Conjecture has nothing
to support it.

9. *Exitus notos*. There is nothing more
usual

F A B. XII.

CERVUS ad FONTEM.

O R D O.

Narratio hæc exserit,
ea quæ contemseris, sæpe
inveniri utiliora laudatis.

Cervus cum bibisset ad
fontem, restitit, et vidit
effigiem suam in liquore.
Ibi dum mirans laudat ra-
mosa cornua, vituperatque
nimiam tenuitatem crurum,
subito conterritus vocibus
venantium, cepit fugere
per campum, et elusit ca-
nes levi cursu. Sylva tum
excepit, ferum, in qua ille
impeditus cornibus retentis,
cepit lacerari sævis mor-
sibus canum. Tunc mo-
riens dicitur edidisse hæc
vocem: O me infelicem!
qui intelligo nunc demum, quam utilia ea fuerint mihi quæ despexeram, et quantum luctus ea
quæ laudaram habuerint.

LAUDATIS utiliora, quæ contemseris,
Sæpe inveniri, hæc exserit narratio.

Ad fontem Cervus, cum bibisset, restitit,
Et in liquore vidit effigiem suam.

Ibi dum ramosa mirans laudat cornua,
Crurumque nimiam tenuitatem vituperat,

Venantum subito vocibus conterritus,
Per campum fugere cepit, & cursu levi

Canes elusit. Sylva tum excepit ferum,
In qua retentis impeditus cornibus,

Lacerari cepit morsibus sævis canum.

Tunc moriens vocem hanc edidisse dicitur:

O me infelicem! qui nunc demum intelligo,

Utilia mihi quam fuerint, quæ despexeram,

Et, quæ laudaram, quantum luctus habuerint.

N O T E S.

2. *Inveniri*, hæc exserit. *Inveniri* is here
for *deprehendi*, *comperi*; in which Sense it is
often elegantly used by the best Classick
Authors. Thus *Hirtius de Bel. Gal. lib. 8.*
7. *A quibus cum quæreret Cæsar, quo loco*
multitudo esset Bellovacorum, inveniebat Bel-
lovacis in eum locum convenisse. That
is, *comperiebat*, *intelligebat*. So *Or. Trist.*
5. 1. 7.

Invenies et to carmine dulce nihil.

That is, *deprehendes*; and so of others.
The other Word *exserit*, *Sebefferus* explains
by *prodit*, *dicit*. Properly it means the

same with *nudat*, in which Sense it is used
by *Seneca, Herc. Oct. 255.*

Secreta mentis ore confuso exserit.

8. *Cursu levi*. That is, says *Sebefferus*,
facili, celeri. But he thinks we ought ra-
ther to read *curju levis*. As *Virg. Æn. II.*
Ense levis nudo. And again, *Æn. 12. levis*
cursu. This moreover he observes, is an
Epithet frequently applied to the Stag,
Ecl. I.

Ante leves ergo pascentur in æthere cervi.

9. *Elusit*. This Word is elegantly used
here to express the Mazes, and complicated
Windings,

so much, that had I been a Stranger to your Spirit and Race, I would have fled, struck with the same Fear as the rest.

N O T E S.

usual with the Poets, than to call Things of common Use, such as we daily see and hear, *res notas*. Thus our Poet, in the fifth Fable of Book second, has *noti flexus*.

And Horace I. Ode 2.

Nota quæ sedes fuerat columbis.

Instances of this kind are innumerable.

F A B L E XII.

The STAG viewing himself in a FOUNTAIN.

THE following Story shews, that what we condemn, is often more useful to us, than what we commend.

A Stag after drinking at a Fountain, stood still for some Time, and espied his own Shadow in the Water. There while he admires and commends his fine branching Horns, and blames his slender unsightly Legs; roused suddenly by the Noise of the Hunters, he began to fly over the Plain, and with nimble Flight eludes the eager Dogs. After some Time betaking himself to a Forest, he was entangled by his Horns, and tore to Pieces by the bloody Teeth of the Dogs. When dying, he is said to have uttered this Complaint: How unhappy, alas! am I, who now too late understand, that what I so much undervalued was my greatest Safety, and that the Horns I was so proud of were given for my Destruction.

N O T E S.

Windings, by which the Stag endeavours to disappoint his Pursuers. *Virgil* uses it in the same Sense in his twelfth Book.

Orsilochum fugiens, magnumque agitata per orbem

Eludit gyro interior, sequiturque sequentem.

Ibid. Ferum. *Ferus* is often used substantively by *Phædrus* for *Fera*. *Virgil* too uses it in speaking of a Horse:

In latus, inque feri curvam compagibus alorum.

And again of a Stag:

Petebatque ferum —

So *Phædrus* again, *Lib. 2. Fab. 8.*

— *Tum gaudens ferus*

Bobus quietis, agere cœpit gratias.

10. *Retentis impeditus cornibus,* Some

would have it, *retentus impeditis cornibus.*

But as these Expressions are similar, and come both to the same, we ought rather to adhere to the common Reading. For there is no Difficulty in conceiving, that the Horns of the Stag might stick among the Branches of the Trees, and hinder his Escape, *impeditus cornibus ita retentis.* So *Valerius Flaccus*, 6. 421.

— *Hærentes cornibus altis*

Invenit. —

And *Salust*, *Bel. Jug. 57.*

Elephanti impediti ramis arborum.

15. *Quantum luctus.* The Consequent for the Antecedent: For we are to understand this of the Disaster itself, and the Grief arising from it.

F A B. XIII.

VULPIS & CORVUS.

O R D O.

*Qui gaudent se laudari
subdolis verbis, dant tur-
pes poenas seræ poeni-
tentiae.*

*Cum Corvus residens
celsa arbore, vellet comesse
caseum raptum de fenestra;
Vulpis vidit hunc, deinde
cœpit loqui sic. O Corve,
qui est nitor tuarum pen-
narum! Quantum deceris
geris vultu et corpore! Si
haberes vocem, nulla ales
foret prior. At ille stultus,
dum vult ostendere vocem,
amisit caseum ore, quem
dolsa Vulpis celeriter ra-
puit avidis dentibus. Tum
demon deceptus stupor Corvi ingemuit.*

Quantum ingenium valet probatur hac re, et sapientia semper prævalet virtute.

QUI se laudari gaudent verbis subdolis,
Seræ dant poenas turpes poenitentiae.
Cum de fenestra Corvus raptum caseum
Comesse vellet, celsa residens arbore;
Hunc vidit Vulpis, deinde sic cœpit loqui: 5
O qui tuarum, Corve, pennarum est nitor!
Quantum decoris corpore & vultu geris!
Si vocem haberes, nulla prior ales foret.
At ille stultus, dum vult vocem ostendere,
Amisit ore caseum, quem celeriter 10
Dolsa Vulpis avidis rapuit dentibus.
Tum demum ingemuit Corvi deceptus stupor.
Hac re probatur, ingenium quantum valet,
Virtute & semper prævalet sapientia.

N O T E S.

3. *De fenestra.* Hæc fias fancies it should be *de canistro*; which Conjecture is far from being improbable. For Bread, and other Eatables, and in general all Fragments, were kept in Baskets of this Name. *Horace, B. II. Sat. 6.*

*Multaque de magna superessent fercula cœna,
Quæ præcal extractis iicerant besterna ca-
nistris.*

Where *Crugius* has the following Note: *Canistrum sportula est, panibus, frustulis, et reliquiis cœnæ excipiendis.*

7. *Geris.* *Gerere* is often used by the best Latin Authors for *habere*. Thus *Virgil*, *Gerens vocem Metabyssi*; and *Terence*; *infirmum animum gerunt.*

12. *Corvi stupor.* That is, *corvus stupi-
dus*; a way of speaking; not without Ex-
ample:

F A B L E

F A B L E XIII.

The Fox and the Crow.

THEY who love to be flattered with artful Praise, are for the most part shamefully punish'd by a late Repentance.

As a Crow seated upon a high Tree, was preparing to eat a Piece of Cheese, she had taken from a Window; a Fox by chance espied her, and thus artfully began. O fairest of Birds, with what delicate Brightness do your Feathers shine! How much Beauty you carry in your Shape and Air! Had you but a Voice, none of all the feather'd Tribe could be compar'd with you. The silly Bird, fond to let him hear her Voice, drops the Cheese from her Mouth, which the cunning Fox instantly snap'd up with greedy Jaws. The Crow, ashamed of her Stupidity in being thus over-reach'd, fetch'd a deep Sigh.

By this Story, we may see how much Ingenuity avails, and that Wisdom is always an Over-match for Strength.

N O T E S.

ample: For so *Martial* has, *Doctorem corda virorum*, instead of *viri docti*: And *Horace*, *Sententia dia Catonis*, for *divus Cato*. The *Greeks* too furnish Instances of the same Phraseology, as may be seen in *Euripides* and *Pindar*. To all which we may add that elegant Line of *Ennius*:

Olli respondit suavis sonus Egeriai.

That is;

Si Egeria suave loquens respondit.

14. *Virtute.* *Virtus* here, is for *vis*, Strength, for such was its Signification in the earlier Times of the City; whence that of *Ennius*; *Melius est virtute jus.* *Heinsius* looks upon these two last Lines as spurious; because *Phædrus*, though sometimes in the Beginning he mentions the Design of his Fable, yet seldom at the End. In this Conjecture he is follow'd by several learned Men.

F A B. XIV.

Ex SUTORE MEDICUS.

O R D O.

Cum malus sutor deperditus impia, cepisset facere medicinam ignoto loco, et venditaret antidotum falso nomine, adquisivit sibi famam strophis.

Hic, cum Rex urbis confectus gravi morbo jaceret, poposcit scyphum gratia experiendi ejus hominis. Dein aqua fusa, Rex simulans se misere toxicum antidoto illius, jussit ipsam bibere hoc, posito præmio. Tum ille confessus est timere mortis, se factum esse nobilem non ulla prudentia artis medicæ, verum stupore vulgi. Tum Rex concione advocata edidit hæc: Quanta dementiæ putatis vos esse, qui non dubitatis credere capita vestra illi, cui nemo commisit pedes calceandos?

Ego vere dixerim hoc exemplum pertinere ad illos, quorum stultitia, est quæstus impudentiæ.

MALUS cum sutor, inopiâ deperditus,
Medicinam ignoto facere cœpisset loco,
Et venditaret falso antidotum nomine,
Verbosis adquisivit sibi famam strophis.
Hic cum jaceret morbo confectus gravi
Rex urbis, ejus experiendi gratiâ,
Scyphum poposcit, fusâ deîn simulans aquâ
Antidoto miscere illius se toxicum,
Hoc bibere jussit ipsum, posito præmio.
Timore mortis ille tum confessus est,
Non artis ullâ medicæ se prudentiâ,
Verum stupore vulgi factum nobilem.
Rex advocatâ concione hæc edidit:
Quanta putatis esse vos dementiæ,
Qui capita vestra non dubitatis credere,
Cui calceandos nemo commisit pedes?
Hoc pertinere ad illos vere dixerim,
Quorum stultitiâ quæstus impudentiæ est.

5

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15

N O T E S.

3. *Falso antidotum nomine.* This Line is not without considerable Difficulties. Some think it is instead of *falsi nominis antidotum*, which is the Sense that I am most inclined to follow. *Antidotum* is the same that now-a-days Empiricks call a Specifick. This Specifick we are to suppose he sold under some specious Name, framed on purpose to impose upon the Vulgar, and in which no Regard was had to the Nature of the Medicine. The proper Meaning of *Antidotum*,

is a Prescription against Poison; whence it came to stand for a Potion, administered in any very dangerous Case. Others will have *Antidotum falso nomine* to be explain'd, as if the Poet had said, *Venditaret antidotum quod falsum nomen haberet, et revera non esset antidotum.* But I leave the Reader to judge for himself.

4. *Verbosis strophis.* *Strophæ*, says Scheferus, sunt proprie laquei decipiendis et captandis feris. Hence it often signifies, any thing

F A B L E XIV.

The COBLER turn'd PHYSCIAN.

A Bungling *Cobler* oppressed with Want, attempted to practise Physick in a Place where he was not known; and selling off his Antidotes under feign'd Names, acquir'd a great Reputation by his specious Harangues.

The King of the City happening about this Time to be seiz'd with a dangerous Illness, wanted to make Trial of him, and commanding a Glas to be brought, pour'd Water into it, pretending to mix some Poison with the Physician's Antidote; he then order'd him to drink it off, upon the Hopes of a great Reward. The *Cobler* then through Fear of Death, confess'd that he had gain'd his Reputation by no real Skill in the Art of Medicine, but the mere Stupidity of the Vulgar. Upon which the King calling a Council, made the following Speech. "What consummate Madness is this you are guilty of! to trust your Lives in the Hands of a Man, whom none thought capable so much as to mend his Shoes?"

It may with Reason be said, that this Example points at those, whose Folly makes them the Prey of Impudence.

N O T E S.

thing that may entice, allure, or mislead; as in *Seneca*, Ep. 26. *Compono me ad illum diem, quo remotis strepibus ac fucis de me judicaturus sum.*

5. *Hic.* *Bartboline* contends, that *hic* is a Pronoun, and to be understood of the *Cobler*, who falling sick, the King caused his own Prescription, which he made a Pretence of mixing with Poison, to be offer'd him. But this puts a manifest Force upon the Words, and is moreover contrary to the Judgment of all Interpreters, who make *hic* to stand here for *nunc* and *et tunc*.

prore; in which Sense it is often used. Thus *Curtius*, B. IV: C. 4. *Hic rex fatigatus, statuit Ægyptum petere.* And *Cicero* against *Verres*, 5. *Hic illi flentes rogare atque orare cœperunt.*

15. *Capita credere.* There is a particular Elegance in using the Word *caput* here, for Life or Health, because of *pedes*, which immediately follows. But this Opposition, so wonderfully just and happy in the *Latin*, could not have appear'd with any Grace in our Language.

F A B. XV.

ASINUS ad senem PASTOREM.

O R D O.

In commutando principatu civium, pauperes mutant nil præter nomen domini. Parva hæc fabella indicat id esse verum.

Timidus senex pascebat Asellum in prato. Is territus subito clamore hostium, suadebat Asino fugere, ne possent capi. At ille lentus: quæso nam putas victorem impositurum binas clitellas mihi? senex negavit. Ergo, respondit

IN principatu commutando civium,
Nil præter domini nomen mutant pauperes.
Id esse verum, parva hæc fabella indicat.

Asellum in prato timidus pascebat senex.

Is, hostium clamore subito territus,
Suadebat Asino fugere, ne possent capi.

At ille lentus: quæso, num binas mihi
Clitellas impositurum victorem putas?

Senex negavit. Ergo quid refert mea,

Cui serviam? clitellas dum portem meas. 10

Asinus, quid refert mea cui serviam? dum portem meas clitellas.

N O T E S.

2. *Præter domini nomen.* This seems to be, upon the whole, the best Reading, tho' some contend for *sortem*, others for *morem*. But neither of these correspond to the Design of the Fable, which is plainly meant to shew, that the meaner Sort reap no Advantage from a Change of Government; their Burdens and Hardships are the same;

nor know they any Change but the Name of their Master.

6. *Suadebat asino fugere.* *Burman* thinks it should be *suadebat asinum*; and to support his Opinion, cites a Passage from *Virgil*, whom our Poet, he observes, frequently copies after in his Expressions. *Æn.* 10.

— *Quis metus aut bos,*

Aut

F A B. XVI.

CERVUS & OVIS.

O R D O.

Quum fraudator locat nomen sponsu improbo, non expetit expedire rem, sed videre mala.

Cervus rogabat Ovem mediam tritici, lupo sponsore: at illa præmetuens doli, ait:

FRAUDATOR nomen quum locat sponso improbo,

Non rem expedire, sed mala videre expetit.

Ovem rogabat Cervus modium tritici,

Lupo sponsore: at illa, præmetuens doli:

Rapere

N O T E S.

1. *Fraudator.* These two Lines, which contain the Introduction to this Fable, have

been variously canvass'd and transform'd by Commentators. Without mentioning their

FABLE XV.

The Ass and his OLD MASTER.

UPON a Change of Government in any State, the poorer Sort change only the Name of their Master. The Truth of this will appear from the following short Fable.

A timorous old Man was one Day feeding his Ass in a Meadow, when alarm'd with the sudden Noise of the Enemy's Approach, he would fain have persuaded the Ass to fly, lest they should both be taken. But he with his usual Slowness: "Pray do you fancy that the Conqueror will impose two Burdens upon me? The old Man said, he believed not. Why where then is the Difference to me whom I serve; if I still must resolve to bear my Burdens?"

NOTES.

Aut bos arma sequi ferrumque laceffere suafit?

So Terence, *Heeyr.* 3. 5.

Me pietas matris potius

Commoda suadet sequi.

7. *At ille lentus.* An Epithet, of all others, the fittest for an Ass; whose Na-

ture is such, that Speeches of any kind can very little avail to make him mend his Pace; nay, he often is not to be forwarded even by Blows. *Ov. Amor.* L. 2. 7. 15.

Aspice ut auritus miserandæ sortis asellus

Adfiduo domitus verberè lentus sat.

FABLE XVI.

The STAG and the SHEEP.

WHEN a Rogue offers his Name in a doubtful Surety, he has no Design to clear up, but to perplex Matters.

A Stag one Day ask'd of a Sheep, a Bushel of Wheat, offering the Wolf as Surety for punctual Re-payment: But the Sheep suspecting some Deceit, replied: The Wolf is known to live

NOTES.

several Conjectures, it is enough to say, that in translating them I have followed the

Text of *Burman*. *Fraudator*, one who makes it his Business and Study to defraud.

*Lupus semper adjuvit ra-
pere atque abire, tu fu-
gere de conspectu veloci im-
petu: ubi requiram, tu,
quam dies advenerit?*

Rapere atque abire semper adjuvit lupus,
Tu de conspectu fugere veloci impetu:
Ubi vos requiram, quum dies advenerit?

5

NOTES.

*Qui in fraudem creditorum, et eorum fraudan-
dam causa consilio quid fecit, gessitve.*

tho' told with the greatest imaginable Sim-
plicity, yet convey the most useful and solid
Instructions. We are here taught, in what-
ever

5. Rapere atque abire. These Stories,

F A B. XVII.

OVIS, CANIS, & LUPUS.

O R D O.

*Mendaces solent laere
feceris malefici.*

*Quum Canis calumnia-
tor peteret ab Ove panem
quem contenderet se commo-
dasse; Lupus citatus tes-
tis, dixit, non modo panem
deberi Cani, ve-
rum affirmavit decem pa-
nes deberi. Ovis damna-
ta falso testimonio, solvit
quod non debebat. Post paucos dies bidens prospexit Lupum
jacentem in fovea: inquit, hæc
merces fraudis datur a superis.*

SOLENT mendaces luere poenas malefici.
Calumniator ab Ove quum peteret Canis,
Quem commodasse panem se contenderet;
Lupus citatus testis, non unum modo
Deberi, dixit, verum affirmavit decem.
Ovis, damnata falso testimonio,
Quod non debebat, solvit. Post paucos dies
Bidens jacentem in fovea prospexit Lupum:
Hæc, inquit, merces fraudis a superis datur.

5

NOTES.

3. *Commodasse.* A great many of the
Commentators prefer *commendasse*, and are
very particular in explaining the Use and
Meaning of the Word. But both *Heinsius*
and *Vossius* follow the other Reading.

Nor is it likely the Dog would pretend
to have trusted the Care of some Bread
to the Sheep; but, as a false Accusa-
tion was to be brought, roundly assert that
he had lent it: And that this was the pro-
per

live

live always by Rapine and Treachery ; and you run so swift, as to be out of Sight in a Moment : Where shall I look to find you, when the Day of Payment comes ?

N O T E S.

ever we do, not to be imposed upon by Appearances, but to look well that Offers made for our Security are such as will fully an-

swer the End. A due Circumspection here, might prevent many of the Complaints so common in the World.

F A B L E XVII.

The SHEEP, the DOG and the WOLF.

LYARS are commonly pursued with Punishment for their Crimes.

A Dog a notorious Slanderer, demanded of a Sheep a piece of Bread, which he falsely pretended to have lent him. The Wolf being cited as Witness, affirm'd, that not only one but ten were owing. Thus the Sheep cast by a false Testimony, was obliged to pay what was not due. A few days after, he had the Satisfaction of seeing the Wolf lying *without hope of Relief* in a Ditch. This, said he, is the Reward of Villainy sent from the Gods.

N O T E S.

per Signification of the Word *commodare*, is known to all. Cicero says, in the very same Sense, *Commodare tritici modios.*

8. *Bidens prospexit.* This Reading, which clears up the Sense of a Verse hitherto very perplex'd, we owe to the accu-

rate Heinsius, who meeting with *videns* in the Fragment of an ancient Manuscript, and sensible of the common Mistake in transcribing, of changing *B* into *V*, made it *Bidens.*

F A B. XVIII.

M U L I E R *parturiens.*

O R D O.

Nemo libenter recolit læsit, locum.
cum qui læsit.

Mulier, partu instante,
actis mensibus, jacebat
humo ciens flebiles gemitus.

Vir hortatus est ut reci-
peret corpus lecto, quo me-
lus deponeret maturum o-
pus. Illa inquit, minime

confido malum posse finire illo loco, quo conceptum est initio.

NEMO libenter recolit, qui læsit, locum.
Instante partu, mulier, actis mensibus,
Humi jacebat, flebiles gemitus ciens.
Vir est hortatus, corpus lecto reciperet,
Onus maturum melius quo deponeret.
Minime, inquit, illo posse confido loco
Malum finire, quo conceptum est initio.

5

N O T E S.

1. *Instante partu.* Plutarch relates this, not as a Fable, but a true History.

Ibid. Actis mensibus. Actis for exactis, which use of the Word is very frequent among the Classics. So *Livy* viii. 26.

Acto benere triumphus; and *Quintilian* Decl. vi. 8. *per annos pariter actos.*

5. *Onus maturum.* I have preferr'd this to the common Reading *Onus naturæ*, as it gives a more fix'd and settled Idea, and determines

F A B. XIX.

C A N I S *parturiens.*

O R D O.

Blanditiæ mali hominis
habent insidias, quas sub-
jecti versus movent ut vi-
temus.

Canis parturiens quam
rogasset alteram Canem,
ut deponeret foetum in ejus
tugurio, impetravit fa-
cile. Dein Canis foeta

admoovit præter primæ Cani repositi locum suum,

HABENT insidias hominis blanditiæ mali,
Quas ut vitemus, versus subjecti mo-
nent.

Canis parturiens quum rogasset alteram,
Ut foetum in ejus tugurio deponeret,
Facile impetravit: dein repositi locum

5
Preces

N O T E S.

1. *Habent insidias blanditiæ.* Nothing is more just than this Moral. Smooth Speeches commonly cover deep Deceit, and the more artful and insinuating these are, the greater Cause we have to suspect the

Designs of the Flatterer. We may very aptly in this Case apply that Verse of *Lucilius*:

Quanto blanditior, hoc tanto vehementius mordet.

F A B L E

FABLE XVIII.

The WOMAN in Labour.

NO Man returns with Good-will to the Place where he has been once in Danger.

A Woman taken in Labour at the End of her Months, threw herself upon the Ground, uttering mournful Groans. Her Husband advised her to go to Bed, where she might with more Ease be delivered of her ripe Burden. "I can never believe," *replied she*, that my Grievs will end in a Place where they had their first Beginning."

NOTES.

determines the Sense with the the utmost Clearness. For *deponere onus naturæ* may signify the same as *alvum exonerare*, or in general be made to stand for any natural Evacuation. *Deponeret* is a Word used in Consequence of the Metaphor of a Burden, which as it is expressive and just, frequently occurs in Authors: whence the above

Word comes to be look'd upon as one of the most proper in the Case of Child-bearing, and is more frequently employ'd than any other. *Catallus xxxv.*

*O Latonia, maximi
Magna progenies Jovis,
Quam mater prope Deliam
Deposuit olivam.*

FABLE XIX.

The BITCH upon Whelping.

THE insinuating Speeches of a designing Friend are so many dangerous Snares; which how carefully they ought to be shun'd, may be learn'd from the following Lines.

A Bitch just ready to whelp, having entreated of another that she might be deliver'd of her Young in her Kennel, easily obtain'd the Favour. Afterwards, when she return'd to demand a-
gain

NOTES.

6. *Tempus exorans breve.* The Verb *exorare*, is applied either to Men or Things: *exoro aliquem*, or *aliquid*. Thus Terence, *And. Act. lii. Sc. 4. 13. Gnatam ut det oro, vixque id exoro.* And Plautus frequently in the same manner: *Hanc veniam illis sine*

te exorem. Taken in a strict and proper Sense, it means *to obtain after earnest and repeated Entreaties.*

7. *Ducere.* She begg'd a little Time for her Whelps, till they were so far grown up that she could lead them out, that is, till they

Exorans tempus breve,
dum posset ducere catulos
firmiores. Hoc tempore
quoque confecto, prima
Canis cepit flagitare cu-
bile validius. Canis scit
inquit, si pareris esse par
mihi, et meæ turbæ, cedam e loco tuo.

Preces admovit, tempus exorans breve,
Dum firmiores posset catulos ducere.
Hoc quoque confecto, flagitare validius
Cubile coepit. Si mihi & turbæ meæ
Par, inquit, esse potueri, cedam loco.

10

N O T E S.

they should be in a Condition to walk of
themselves, and follow her. This is the

obvious Meaning of the Verse, which stands
in no need of Correction to clear the Sense,
as

F A B. XX.

CANES famelici.

O R D O.

Consilium factum non
modo caret effectu, sed de-
vocat quoque mortales ad
perniciem.

Canes viderunt corium
depressum in fluvio: ut
posset facilius comesse id
extractum, cepere ebibere aquam: sed rupti priusquam contingerent quod petierant,

STULTUM consilium non modo effectu caret,
Sed ad perniciem quoque mortales devocat.
Corium depressum in fluvio viderunt Canes:
Id ut comesse extractum possent facilius,
Aquam coepere ebibere: sed rupti prius
Periere, quam, quod petierant, contingerent.

5

N O T E S.

2. Devocat. Commentators observe that
this is a Word used but seldom, and more
commonly to express running into Hazard
and Distress, than Prosperity or good For-

tune. In like manner as *devenire in cap-
tivitatem, manus hostium, &c.* and *in mala
incidere.*

3. Corium. We may observe a certain
Propriety

gain

gain her Place, the other spared no Pains nor Addresses to obtain so much Time, as that her Young might gather Strength, and be able to follow her. When this also was expired, she began with a more peremptory Air to demand her Kennel. To which her false Friend: "If you are an equal Match for me and my whole Race, "I'll frankly yield the Place to you."

N O T E S.

as Bentley contends, when he changes it to, *Dum firmiores possent catuli incedere.* For this Reading properly neither alters the Sense, nor makes it clearer.

F A B L E XX.

The Hungry Dogs.

AN ill-judg'd Project is not only without Effect, but often brings on the Ruin of those who engage in it.

Some hungry Dogs happening to see a *bleeding* Hide sunk in a River, fell to drinking up the Water, as the shortest way to come at the inviting Morsel. But they all burst before they could touch the Hide they were so eager to devour.

N O T E S.

Propriety in the Fiction of this Fable. A Hide was of all other Things the most likely to set the Dogs eagerly to work; it being what they are remarkably fond of. <i>Ho-</i>	<i>race</i> , to express one sticking close by a good Prospect, L. ii. S. 5. 83. says: <i>Ut canis a cævo numquam abstergetur, ænêïd.</i>
---	---

F A B. XXI.

LEO SENEX, APER, TAURUS & ASINUS.

O R D O.

Quicumque amisit dignitatem pristinam, est jocus etiam ignavis in casu gravi.

Quum Leo defessus annis, et desertus viribus, jaceret humi trahens extremum spiritum, Aper venit ad eum fulmineis dentibus, et vindicavit veterem injuriam ictu; mox Taurus confodit corpus hostile infestis cornibus. Asinus, ut vidit ferum lœdi impune, exierit frontem calcibus. At ille expirans ait: tuli indigne fortes insultare mihi: quod cogor ferre te, dedecus naturæ, certe videor mori bis.

QUICUMQUE amisit dignitatem pristinam,
Ignavis etiam jocus est in casu gravi.

Defectus annis & desertus viribus

Leo quum jaceret, spiritum extremum trahens,

Aper fulmineis ad eum venit dentibus,

Et vindicavit ictu veterem injuriam:

Infestis Taurus mox confodit cornibus

Hostile corpus. Asinus, ut vidit ferum

Impune lœdi, calcibus frontem exierit.

At ille expirans: Fortes indigne tuli

Mihi insultare: te, naturæ dedecus,

Quod ferre certe cogor, bis videor mori.

At ille expirans ait: tuli indigne fortes insultare mihi: quod cogor ferre te, dedecus naturæ, certe videor mori bis.

N O T E S.

3. Defectus annis. Enfeebled by Years. The Expression in the Original is somewhat singular; defectus annis, quem scilicet anni deficiebant.

Nam vita morti propior est cotidie.

A Man whose Term of Life is Sixty-five Years, when he arrives at Sixty, it may be said that his Years vanish, *Anni deficiunt*, because now only five Years of his Life remain.

5. Aper

F A B. XXII.

MUSTELA & HOMO.

O R D O.

Mustela prensa ab homine, quæ vellent effugere instantem necem, inquit, quæso parce mihi, quæ purgo domum tibi muribus molestis.

MUSTELA ab Homine prensa, quum instantem necem

Effugere vellet; quæso parce, inquit, mihi,

Quæ tibi molestis muribus purgo domum.

Respondit

N O T E S.

5. Gratum esset. The same as gratum habere; it would lay me under an Obligation. The Acknowledgment due for any Benefit, is to be rated by the Intention of the Doer. For if what is done by another,

merely with a View to his own Interest, accidentally redounds to my Advantage, where is the Obligation? The Man therefore reasons justly in the Fable.

6. Res

FABLE XXI.

The OLD LION, BOAR, BULL and ASS.

WHOEVER has once fallen from his first Dignity, becomes in his Misfortunes the Jest even of the most despicable.

A Lion enfeebled by Years, and forsaken of his Strength, lay extended on the Ground, ready to breathe his last. A Boar came upon him with his threatening Tusks, and took Revenge for an old Injury that had been done him. The Bull next gored his hostile Sides with his pointed Horns. When the Ass saw the Lion thus insulted, and unable to resent the Affronts, he kicks him in the Forehead with his Heels. Upon which he just expiring said: "I bore with Indignation the Insults of my braver Foes; but that I am thus forced to bear with a Coward, the Jest and Scorn of Nature, it seems as if I suffer'd a double Death."

NOTES.

5. *Aper fulminis.* This was an Epithet commonly given by the Latin Poets to the Tusks of the Boar: Thus *Ovid Metam. x.*

Fulmen habent acres in aduncis dentibus apri.

And again:

Fulmineo celeres dissipat ore comes.

12. *Bis videor mori.* This was an usual Way of speaking among the Romans, to express great Anguish, and therefore is very aptly put into the Mouth of the Lion, to signify what he felt upon seeing himself insulted by the most despicable of all Animals.

FABLE XXII.

The MAN and the WEASEL.

A WEASEL caught by a Man, and willing to avoid the Fate that threaten'd her; Pray, says she, spare my Life, for 'tis I that keep your House free of noxious Mice. The Man

NOTES.

6. *Reliquiis quas.* So *Heinsius* reads, instead of *reliquiis quæ*; which was the former Reading. The Romans used indifferently *reliquia*, *-orum* and *reliquiæ*, *-arum*.

Plautus has the first in his Comedy, called *Miles gloriosus*,

At pedites tibi reliquia erant, si viverent.
And *Petronius* the other, Chap. 67.

Nisi

Ille respondit: si faceres
hoc mea causa, esse gra-
tum, et dedissem veniam
supplici: nunc quia labo-
ras ut fruaris reliquiis,
quas illi sunt rofari, et si-
mul ut devores ipsas, noli
te imputare vanum bene-
ficium mihi. Atque lau-
tus ita, dedit improbam
Mussalam leto.

Ad: quoniam privata u-
tilitas servit sibi, et qui jactant inane meritum imprudentibus, debent agnoscere hoc exem-
tum dictum in se.

Respondit ille: faceres si causâ meâ,
Gratum esset, & dedissem veniam supplici:
Nunc quia laboras, ut fruaris reliquiis,
Quas sunt rofari, simul & ipsos devores,
Noli imputare vanum beneficium mihi:
Atque ita locutus, improbam leto dedit.

Hoc in se dictum debent illi agnoscere, 10
Quorum privata servit utilitas sibi,
Et meritum inane jactant imprudentibus.

Et qui jactant inane meritum imprudentibus, debent agnoscere hoc exem-
tum dictum in se.

N O T E S.

Nisi reliquias pueris dividerit.

And so our Poet again, Book V. Fable 4.
reliquias bardei.

8. *Imputare beneficium.* To place a Ser-
vice to the Account of any one. *Vanum*
beneficium, a pretended Service, where there
is nothing real or design'd; for Mice are
the proper Prey of the Weazel.

10. *Hoc in se dictum.* This is the Mo-
ral of the Fable. It was intended as a

Reproof to them, who minding only them-
selves and their own Interest, would yet
pretend to make a Merit of their Behavi-
our to others. There is nothing more below a
truly great Mind than this, as is admirably
expressed by Terence in his *Andrian*, where
he introduces *Pamphilus*, who wanted on
his own Account to decline the Match with
Philamena, speaking thus to *Charinus*:

Audi

F A B. XXIII.

CANIS FIDELIS.

O R D O.

Homo liberalis repente
est gratus stultis, tendit
dolos irritos peritis rerum.

Quum fur nocturnus mi-
sisset panem Cani, tentans
an posset capi cibo objecto.

REPENTE liberalis, stultis gratus est;
Rerum peritis irritos tendit dolos.

Nocturnus quum fur panem misisset Cani,
Objecto, tentans, an cibo posset capi:

Heus,

N O T E S.

2. *Rerum peritis.* This is the Emenda-
tion of Bentley, instead of *verum peritis*,
which was the old Reading. 'Tis certain
that *peritis* is often used absolutely, and
often too with a Genitive or Ablative; so
that as both Methods of Expression are e-
qually in Use, it is hard to determine which
ought to be preferr'd. *Barman*, who has
adopted Bentley's Reading, tells us, that

this Verse is to be understood of Ministers
of State; who watching over the Affairs
of the Kingdom or Prince, are often soli-
cited by Bribes to betray their Trust. But
these, as they are generally Men *prudentes*
rerum, are not easily to be imposed upon
by such Offers: On the contrary a sudden
Liberality from no apparent Cause, raises
their Suspicion. So that we oft-times meet
with

Man answer'd; If you did this out of Regard to me, it would be grateful, and I should readily grant a Remission of your Punishment; but as you labour only to enjoy the Leavings which they would otherwise gnaw, and to eat up also the Mice themselves, 'tis in vain to place this pretended Service to my Account. Having said this, he instantly dispatch'd the wicked Animal.

They who have only in View their own private Interest, and yet would make a Merit of their Services with the simple and imprudent, ought to know their own Picture in this Fable.

N O T E S.

*Audi nunc jam ;
Ego, Charine, neutiquam officium liberi esse
hominis puto,
Cum is nil promeruit, postulare id gratiæ
apponi sibi :
Nuptias effugere ego istas malo, quam tu
adipiscier.*

" Hear me now, Charinus : I think it much
below a Man of Spirit to require that
Services be plac'd to his Account, in

" which he had no particular View of
obliging. Know then that I am no
less anxious to avoid this Marriage, than
you are to compass it."

This vain-boasting, when the Truth comes once to be discovered, exposes a Man to Contempt. It is accounted unhandsome to pretend too much even in real Benefits; how much more so, when there is not an Intention to oblige ?

F A B L E XXIII.

The TRUSTY HOUSE-DOG.

THE Man who becomes liberal all of a sudden, may gain upon Fools, but he in vain lays Snares for the more knowing.

A Thief one Night throwing a Crust of Bread at a Dog, in Hopes to gain him by the alluring Morsel. Soho, returns he,

N O T E S.

with *periti rerum*, and *rerum prudentia*, and *prudentes* in Authors, when they speak of Men who have had long Acquaintance with human Nature. *Pliny* xii. 18. *Periti rerum asseverant.* *Ter. And.* v. 4. 7. *Hominibus adolescentulos imperitos rerum.* This Conjecture, if not altogether satisfying, is yet

very ingenious, and gives a good Moral to the Fable.

5. *Heus si inquit.* The Particle *si* is an Addition of *Heinsius*, to whom the Sentence appear'd imperfect without it. Commentators formerly explain'd it thus : *Intelligo quid velis, vis ut ne latrem, sed multum falleris.*

Canis inquit ; *beus, si
vis præcludere meam lin-
guam, et latrem pro re do-
mini, falleris multum.
Namque ista subita benigni-
tas jubet me vigilare,
ne facias lucrum mea culpa.*

Heus, si (inquit) linguam vis meam præcludere, 5
Ne latrem pro re domini, multum falleris.
Namque ista subita me jubet benignitas
Vigilare, facias ne meâ culpâ lucrum.

N O T E S.

leris. But according to the Correction of *distinct.*
Heinsius, the Sense is much more clear and

6. *Pro re domini,* Res is a general Word,
and

F A B. XXIV.

R A N A r u p t a & B o s.

O R D O.

*Imps perit, dum vult
imitari potentem.*

*Rana quondam conspexit
Bovem in prato, et tanta
invidia tantæ magnitudi-
nis, inflavit rugosam pel-
lem : tum interrogavit
suos natos, an esset latior
Bove. Illi negarunt.
Rursus intendit cutem ma-
jore nisu ; et quaesivit si-
mili modo quis esset major.*

INops, potentem dum vult imitari, perit.
In prato quondam Rana conspexit Bovem,
Et, tacta invidiâ tantæ magnitudinis,
Rugosam inflavit pellem : tum natos suos
Interrogavit, an Bove esset latior. 5
Illi negarunt. Rursus intendit cutem
Majore nisu ; & simili quaesivit modo,
Quis major esset. Illi dixerunt Bovem.
Novissime indignata, dum vult validius
Inflare sese, rupto jacuit corpore. 10

Illi dixerunt Bovem. Novissime Rana indignata, dum vult inflare sese validius, jacuit rupto corpore.

N O T E S.

1. *Imps, &c.* This Moral is just and useful, as it cautions against a Vice but too common. Almost every Man's Observation will furnish him with Instances, where Men with an easy moderate Fortune might have been happy, but by striving to rival others of superior Rank, have undone themselves. This ridiculous Humour is here very aptly represented, by the Fable of a silly diminutive Animal, vainly swelling herself up to the Size of a great One.

5. *An Bove esset latior.* Horace has given us the same Fable, but told with wonderful Life and Spirit.

----- *Illa rogare :*
*Quantane ? num tandem se inflans, sic
magna fuisset ?*
*Major dimidio : num tanta ? cum magis
atque*
*Se magis inflaret : non si te ruperis, in-
quit,*
Per eris.

The

he, if you think to silence me by this Lure, or prevent my Barking to guard my Master's Effects, you are much deceived; for this sudden Liberality commands me to double my Care, that you mayn't, through my Negligence, succeed in your Designs.

N O T E S.

and commonly us'd to express a Man's Conquest.
whole Fortune, whether by Inheritance or

F A B L E XXIV.

The Ambitious FROG and the OX.

MEN of narrow Fortunes, ruin themselves, by affecting to imitate the Great.

A Frog happened to spy an Ox grazing in a Meadow, and smit with Envy at the unusual Bulk, blew up her wrinkled Skin, and ask'd her young ones if she was yet as big as the Ox. They told her not. Again she strains her Skin with greater Efforts, and ask'd, in like Manner, which was biggest? They answer'd, the Ox. At last, full of Indignation, while she strains with all her Might to rival the Ox, she burst upon the Spot.

N O T E S.

The Reader will observe, that *Horace* enlivens his Relation very much. He was writing Satire, and therefore gives it a Turn of Ill-Nature that better suited his Design. Our Poet on the contrary, as he was writing a Fable for Instruction, affects a simple plain Stile, and has succeeded almost beyond Example.

10. *Rupto jacuit corpore.* *Jacuit* is for the most part used of those who perish by a

violent Death. *Sen. Troad.* ver. 224.

Et causa litis regibus, Chryse, jaces.

Hence *jacentes* is often put for *occisos*, as in *Corn. Nep.*

Neminem jacentem veste spoliavit.

But in this Place it elegantly implies a Satirical Joke, mix'd with Reproach of the Frog's Vanity, as in Fable XXVII.

O Ganjs, merito jacer.

F A B. XXV.

CANIS & CROCODILUS.

O R D O.

Qui dant prava consilia cautis hominibus, et perdunt operam, et deridentur turpiter.

Traditum est Canes bibere in Nilo flumine currentes, ne rapiantur a Crocodilis. Igitur cum Canis cœpisset bibere currentes, Crocodilus dixit sic: Accede, lambe quamlibet otio, pota leniter, & noli vereri.

CONSILIA qui dant prava cautis hominibus, Et perdunt operam, & deridentur turpiter.

Canes currentes bibere in Nilo flumine, A Crocodilis ne rapiantur, traditum est.

Igitur cum currens bibere cœpisset canis,

Sic Crocodilus: quamlibet lambe otio,

Accede, pota leniter, & noli dolos,

Inquit, vereri. At ille, facerem mehercule,

Nisi esse scirem carnis te cupidum meæ.

At ille respondit, mehercule facerem, nisi scirem te esse cupidum carnis meæ.

N O T E S.

1. *Consilia qui dant, &c.* 'Tis dangerous to trust to any one's Advice, where it is his Interest to deceive us. Whatever Appearances he may put on of Generosity, and Disregard to himself, yet these are but Disguises, the more effectually to ensnare

us. Such, when they have once removed all Suspicions of their designing any thing against us, are apt to think we will be the readier to follow their Advice, and so fall a Prey to Deceit. A Man of true Prudence and Caution, discerns this at once, and

F A B. XXVI.

VULPES & CICONIA.

O R D O.

Nocendum est nulli; verum si quis læserit te, hæc fabella admonet offensorem esse multandum simili jure.

Vulpes dicitur prior invitasse Ciconiam ad cenam, et posuisse illi liquidam sorbitionem in patena, quam esuriens Ciconia potuerit nullo modo gustare:

NULLI nocendum; si quis vero læserit,

Multandum simili jure fabella admonet.

Vulpes ad cenam dicitur Ciconiam

Prior invitasse, & illi in patena liquidam

Posuisse sorbitionem, quam nullo modo

Gustare esuriens potuerit Ciconia:

N O T E S.

1. *Nulli nocendum.* It is imprudent, as well as contrary to good Manners, to affront another, or endeavour to be witty at

his Expence. This Treatment provokes to make Reprisals, and it often happens, that the Person to whom the Injury is done, falls

FABLE XXV.

The Dog and the CROCODILE.

THEY who give ill Advice to Men of Caution, lose their Labour, and shamefully expose themselves to Laughter.

We learn from Tradition, that Dogs run as they drink of the Water of the Nile, for fear of being seiz'd by the Crocodiles. As therefore a Dog in running along began to drink, the Crocodile thus address'd him. Approach boldly and drink, nor fear any thing from me. To which the Dog. I would do it indeed with all my Soul, were I not sensible that you coveted my Flesh.

N O T E S.

and therefore, though seemingly he may take their Counsel in good part, will follow it only so far, as he sees it may be done with Safety.

3. *Canes currentes*. This is spoken of by Pliny, in his Natural History, as an undoubted Truth, Book VIII. *Certum est, juxta Nilum amnem Canes currentes lambere,*

ne Crocodilorum aviditati occasionem præbeant.

Ib. Nilis flumine. The Nile is a River of Ægypt, famous on account of its annually overflowing the Country, and rendering it by that means the most fertile Kingdom in the World.

FABLE XXVI.

The Fox and the STORK.

WE ought never wilfully to hurt another; but if peradventure any Injury is offer'd us, this Fable will teach how to repay it in kind.

The Fox is said to have given a Stork the first Invitation to Supper, and to have presented her with a Mess of Soup in a wide shallow Dish, which the hungry Stork could by no means taste;

N O T E S.

Falls upon something that mortifies his Adversary in good earnest, as is exemplified in the most lively Manner in this Fable. Good-nature is every where esteem'd and

valued, and never fails to endear a Character: But the Man who laughs at all the World, must expect to be laugh'd at in his Turn; and it were ridiculous in him to

Quæ Ciconia quum revocasset Vulpem, posuit lagonam plenam intrito cibo. Ipsa inferens rostrum huic satiatur, et torquet convivam fame: quæ cum lamberet vellum lagonæ frustra, accepimus volutrem peregrinam sic locutam esse Vulpi: Quisque debet pati exempla sua æquo animo.

Quæ Vulpem quum revocasset, intrito cibo
Plenam lagonam posuit: huic rostrum inferens
Satiatur ipsa, torquet convivam fame:
Quæ quum lagonæ frustra collum lamberet, 10
Peregrinam sic locutam volutrem accepimus:
Sua quisque exempla debet æquo animo pati.

N O T E S.

complain of Ill-usage, where he was himself the first Aggressor.

4. *Liquidam in parva passasse fabulam.* As the Stork has a long Bill, the Fox here falls upon a double Contrivance to disappoint her. He presents a wide shallow Dish, whence she could take but little at a Time, and to compleat the

Matter, this is fill'd with a liquid Mess, which added still to the Difficulty, for as the Stork could but just dip in the Point of her Bill, she was very little the better all the while.

7. *Intrito cibo.* Meat broken, mash'd, or made small.

8. *Plenam*

F A B. XXVII.

CANIS & THESAURUS & VULTURIUS.

O R D O.

Hæc res (i. e. fabella) potest esse conveniens avaris hominibus, et illis qui nati humiles student dici locupletes.

Canis effodiens ossa humana invenit thesaurum, et quia violarat Deos Manes cupiditas divitiarum est injecta illi, ut penderet poenas sanctæ religioni.

HÆC res avaris esse conveniens potest,
Et qui humiles nati, dici locupletes student.

Humana effodiens ossa, thesaurum Canis
Invenit, & violarat quia Manes Deos,
Injecta est illi divitiarum cupiditas,
Poenas ut sanctæ religioni penderet.

Itaque

N O T E S.

1. *Hæc res.* This Moral which *Plædus* presents us with at the Beginning of the Fable, does not at first sight seem so exactly to answer. The Reader will be rather apt to fancy, that it was intended to caution us against giving way to our Passions, or allowing them to gain so great a Mastery over us, as to hurry us into the Commission of what is unlawful. This is, indeed, the Moral of the first Part of the

Fable, which is no more than an Introduction to the other, which more immediately includes the Poet's Moral.

4. *Manes Deos.* The *Dii Manes*, according to some, were the Infernal Deities, to whom Sacrifices were offered, and other Rites paid; but in a more strict and proper Sense they meant the Souls of the dead, the Souls existing in a State of Separation from the Body. Hence we have the Reason,

taste; who inviting the Fox in her Turn, set before him a narrow-mouth'd Jar full of minced Meat, into which thrusting her long Bill, she fed with Pleasure, while her Guest tortured with Hunger, stood all the while licking the Brims to no Purpose; upon which the outlandish Bird is said to have made this smart Speech. Every one ought patiently to bear ill Treatment, where he himself has set the first Example.

N O T E S.

8. *Plenam lagonam.* *Lagena*, or *laguna*, properly a Jar or Vessel with a narrow Mouth, in the Nature of our Bottles. The Stork with her long Bill could easily come at the Meat, whereas the Fox could not touch it, and therefore was obliged to rest contented with licking the Neck of the Bottle. This was taking a severe Revenge, and repaying him in kind, according to the

Sentence usually put at the Head of this Fable. *Par pari refertur.*

11. *Peregrinam volucrem.* The Foreign or Outlandish Bird. So *Petronius Arbiter*, Cap. 55. *Ciconia etiam grata, peregrina, hospita.* Some take *peregrinam* here for *peregrinantem: quæ quotannis peregre abire et reverti solet.* But this is only Conjecture.

F A B L E XXVII.

The Dog, the TREASURE and the VULTURE.

THIS Fable may be applied to Men of a covetous Temper, and such as though but meanly born, affect yet to be counted rich and powerful.

A Dog in scratching up some human Bones from a Grave, chanced to light upon a Treasure; and because he had openly violated the infernal Manes, he was suddenly seized with an insatiable Desire after Riches, as a just Punishment for his Profanation of Religion. While therefore he eagerly watches over the darling Gold,

N O T E S.

son, that old Sepulchral Monuments were inscrib'd *Divi manibus.* Some think that they are the same with those call'd *Genii* by the Ancients, who did not wholly forsake even dead Bodies, but inhabited the Sepulchres.

6. *Pœnas ut sanctæ religioni penderet.* That is, *ut penderet pœnas violatæ religioni sepulchrorum.* For it was accounted a great Crime among the Ancients, to violate

the Ashes of the Dead. So *Cicero de legibus: Deorum manibus jura sancta sunt.* And *Virgil Æn. III.*

Quid miserum Ænea lacerat? jam parce sepulcræ:

Parce pias scelerare manes.

10. *Regales opes.* Literally the Wealth of Kings, but is here to be taken as a general Expression, denoting great Riches; for among the Poets nothing is more common

Itaque dum custodit aurum, oblitus cibi, consumptus est fame. Super quem Vulturius stans, fertur locutus sic: O Canis, jaces hic merito, qui conceptus trivis, et educatus stercore, concupisti subito opes regales.

Itaque aurum dum custodit, oblitus cibi,
Fame est consumptus; quem stans Vulturius su-
per
Fertur locutus: O Canis, merito jaces,
Qui concupisti subito regales opes, 10
Trivio conceptus, & educatus stercore.

N O T E S.

mon, than to call great Men Kings. So
Horace Book I. Sat. 2.

Regibus hic mos est, ubi eques mercantur.
11. *Trivio conceptus, et educatus stercore.*
Literally,

F A B. XXVIII.

VULPES & AQUILA.

O R D O.

*Homines quævis sub-
limes debent metuere buxi-
les, quia vindicta patet
docili solertia.*

*Quandam Aquila sustu-
lit catulos Vulpinos, po-
suitque nido pullis suis, ut
carperent escam. Mater
persecuta hanc incipit orare,
ne importaret tantum luc-
tum sibi miseræ. Illa con-
tempnit, quippe tuta ipso
loco. Vulpes rapuit facem
ardentem ab ara, circum-
deditque totam arborem
flammis, miscens dolorem
bestie damno sanguinis. Aquila, ut eriperet suæ pericla mortis, supplex tradidit Vulpi natos
incolumes.*

QUAMVIS sublimes debent humiles metuere,
Vindicta docili quia patet solertiæ.
Vulpinos catulos Aquila quondam sustulit,
Nidoque posuit pullis, escam ut carperent.
Hanc persecuta mater orare incipit, 5
Ne tantum miseræ luctum importaret sibi.
Contempsit illa, tuta quippe ipso loco.
Vulpes ab ara rapuit ardentem facem,
Totamque flammis arborem circumdedit,
Hosti dolorem damno miscens sanguinis. 10
Aquila ut periculo mortis eriperet suos,
Incolumes natos supplex Vulpi tradidit.

N O T E S.

1. *Quævis sublimes.* There is nothing more ridiculous than for Men to presume upon their Birth and Station, as if that gave them a Right to insult others. A Man of true Spirit will never bear an Injury without resenting it, and Ingenuity will fall upon a thousand Ways to wreck its Vengeance where real Offence has been given.

2. *Patet.* The Verb *pates* is used by the Classics with great Latitude. Phædrus has not here stretched it beyond its usual Signification. Cicero uses it in much the same Sense in his Oration for Balbus. *Injuriosum est, his præmiis exclusos esse fidelissimos socios, quæ pateant stipendiariis, pateant bestibus, pateant sæpe servis.*

2. *Ardentem*

Gold,

Gold, forgetting necessary Food, he is starved to Death. A Vulture hovering over him, is reported to have made this apt Reflection. Ridiculous *Puppy*, you justly lie here breathless, who though born among Cross-ways, and bred up in the most sordid Manner, had yet the vain Ambition to aspire after great Wealth.

N O T E S.

Literally, Born in Crossways, and bred up in Dung. *Trivium*, (*ex tribus viis*) a Place where three Ways meet. The Meaning is; that you of mean Birth, and bred up in the most sordid Manner, should thus aspire above your proper Rank.

F A B L E XXVIII.

The Fox and the EAGLE.

MEN even in the highest Station, should be cautious of provoking those below them, because Opportunities of Revenge are always ready to Men of Spirit and Address.

An Eagle one Day carried off a Fox's Cubs, and placed them in her Nest for Food to her young ones. The Mother following her, began to implore submissively, that she would not bring upon her so great a Load of Grief. But the Eagle despised her Prayers, confiding in her Situation, that secured her from all Insults. The Fox, full of Resentment, snatch'd a Firebrand from an Altar, and immediately set the whole Tree in a Flame, resolving to mortify her Enemy, though with the apparent Loss of her own Blood. The Eagle anxious to rescue her young Ones from the Danger, restored in a suppliant Manner to the Fox, her Cubs safe and sound.

N O T E S.

8. *Ardentem facem*. Schoppius fancies the Epithet *ardens* superfluous, imagining that *fax* of itself expresses all that's necessary; but in this he has fallen into an evident mistake; for *fax* in the Propriety of the Word signifies no more than a Piece of Wood cut and prepar'd, so as to be readily lighted on Occasion. *Virgil* uses it in this Sense in his first *Georgick*, 292.

——— *Ferroque facem inspicat acuto*.
10. *Damno sanguinis*. It is uncertain whether we are to refer this to the Young of the Eagle or the Fox. I have chosen in the Version to follow the latter, as what seems most natural and expressive. The Fox rather than not be revenged upon her Enemy, would pursue her Design, though with the inevitable Loss of her own Young.

F A B. XXIX.

ASINUS irridens APRUM.

O R D O.

Stulti plerumque dum captant leuem risum, destringunt alios gravi contumelia, et concitant periculum nativum sibi.

Asellus quum obvius fuisset Apro, inquit; frater, salve: Ille indignans, repudiat officium, et quaerit cur velit mentiri sic?

Asinus demisso pene ait: si negas me esse similem tibi, certe hoc est simile tuo rostro. Aper quum vellet facere generosum impetum, repressit iram: et respondit; vindicta est facilis mihi, sed nolo inquinari ignavo sanguine.

PLERUMQUE stulti risum dum captant levem,
Gravi destringunt alios contumeliâ,
Et sibi nocivum concitant periculum.

Asellus Apro quum fuisset obvius,
Salve, inquit, frater. Ille indignans repudiat

Officium, & quaerit, cur sic mentiri velit?

Asinus demisso pene: si similem negas

Tibi me esse, certe simile est hoc rostro tuo.

Aper quum vellet facere generosum impetum,

Repressit iram: Et, facilis vindicta est mihi: 10

Sed inquinari nolo ignavo sanguine.

N O T E S.

1. *Plerumque stulti.* Fools are not only of all Creatures the most contemptible, but generally incorrigible. Their Endeavours to appear witty at the Expence of others, instead of making them esteem'd, affords only fresh Cause of Derision, and often exposes them to Danger. Their Meanness is for the most part their chief Security, and if they escape unhurt, it is owing to the thorough Contempt they are held in by their Adversaries, who think it below them to take Revenge where it may be had so easily.

Lib. Risum dum captant levem. Risus levis, is here opposed to the *gravis contumelia* of the next Verse, and signifies a vain or indecent Laughter, in which Sense it is used both by Tully and Quintilian; Inst. Lib. VI. *Cum videatur ris levis, et quæ a scurris, mivis, insipientibus denique sæpe moveatur, tamen habet vim, nescio an imperiosissimam.*

3. *Nocivum.* This is a Word not in Use among the first and best Latin Writers, though Pliny has it several Times. Phædrus wrote when the Roman Language was beginning

F A B L E

F A B L E XXIX.

The Ass deriding the Boar.

FOOLS often, while they affect vain Mirth, treat others with insupportable Contempt, and thereby expose themselves to imminent Dangers.

An Ass happening to meet a Boar on the Road, *Brother*, says he, your humble Servant. The Boar with an Air of Disdain rejects the too familiar Title, and asks him how he came to utter so impudent a Falshood. Nay, says the Ass, if you deny me to be akin to you, I have at least that about me which very much resembles your Snout. The Boar just ready to make a furious Onset, recollecting, suppress'd his Rage: It were easy for me, says he, to take a severe Revenge, but I disdain to be defiled by the Blood of so base a Creature.

N O T E S.

beginning to be upon the Decline; which Corruption appeared first in these Derivative Words. Thus *Petronius*, a Writer of the same Age, has *absentivus*; and that this Manner of forming Adjective Nouns was not disagreeable to our Poet, appears from his Use of it more than once; as B. III. 5. *Institius* for *Institivus*; and Book V. *Vacivus*.

5. *Repudiat officium*. Viz. *Officium salutationis*. Thus *Suetonius* in the Life of *Augustus*, Chap. xxvii. and 52. *Ne quem officii causa inquietaret*. Sometimes too it

signifies Address, or the Manner of making Court to another. *Pliny*, Book I. Ep. 5. *Paucos post dies ipse me Regulus convenit in prætoris officio*. That is: as I was going to pay my Respects to the Prætor.

9. *Generosum impetum*. An Attack worthy of his Race and Kind; for so the Adjective *generosus* commonly signifies: as in *Cicero*, in his *Brutus*: *Voce, motu, forma quoque magnifica et generosa*; and *Corneilius Nepos*, in his Life of *Atticus*: *generosi discipuli*.

F A B. XXX.

RANÆ metuentes TAURORUM prælia.

O R D O.

*Humiles laborant, ubi
potentes dissident.*

*Rana in palude intrens
pugnam Taurorum, ait:*

Heu, quanta perniciēs in-

stat nobis! Interrogata ab

alia cur diceret hoc, cum

boves decertarent de prin-

cipatu gregis, degerentque

vitam longe ab illis. Prima

respondit: statio Taurorum

equidem est separata,

ac genus est diversum; sed

ille qui pulsus regno ne-

moris profugerit, veniet in

secreta latibula paludis, et

obteret nos proculcatas duro pede.

HUMILES laborant, ubi potentes dissident.

Rana, in palude pugnam Taurorum in-

tuens,

Heu, quanta nobis instat perniciēs! ait.

Interrogata ab alia, cur hoc diceret,

De principatu cum decertarent gregis,

Longeque ab illis degerent vitam boves:

Est statio separata, ac diversum genus;

Sed pulsus regno nemoris qui profugerit,

Paludis in secreta veniet latibula,

Et proculcatas obteret duro pede.

Caput ita ad nostrum furor illorum pertinet.

Ita furor illorum pertinet ad nostrum caput.

N O T E S.

1. *Humiles laborant.* The Ambition and Quarrels of Princes is always sure to fall heavy upon their People; nay, they often bear the whole Burden; while the others are only gratifying their particular Passions.

Quicquid delirant reges plectuntur Activi, says Horace, with as much Truth as good Sense. It is well for Men of inferior Rank,

who have it in their Power to live quiet and retir'd, when they see this, and are wise enough to avoid taking part in the Quarrel; for however remote they may think themselves from Danger, yet it often comes sudden and inevitable upon them, when they least apprehend it.

7. *Est*

F A B. XXXI.

MILVIUS & COLUMBÆ.

O R D O.

*Ille qui committit se
tutandam homini improbo,
auxilia dum requirit, invenit
exitium.*

QUI se committit homini tutandum improbo,
Auxilia dum requirit, exitium invenit.

Columbæ

N O T E S.

1. *Qui se committit.* This is one of the most important and useful Instructions in Life, to be cautious where we place our Confi-

dence, especially in Matters of considerable Moment, because a false Step here is for the most part irretrievable, and often attended

F A B L E XXX.

The FROGS alarm'd by the Fight of the BULLS.

WHEN Princes are at Variance, the People always suffer by their Quarrels.

A Frog observing from a Lake two Bulls engaged in close Fight: Alas, says she, what a terrible Destruction threatens us! Being ask'd by another Frog why she spoke in that Manner, when they were disputing among themselves which should be Master of the Herd, and were so different from them in their Way and Manner of living. I own, replies the Frog, they have different Habitations, and are of a different Kind; but whoever is worsted, and driven from the Sovereignty of the Meadow, will not fail to take Refuge in the Marshes, and may probably crush some of us to Death with his hard Hoofs. You see then that we are more nearly concern'd in this their Rage, than at first you were aware of.

N O T E S.

7. *Est statio.* There have been several Conjectures as to the Reading of this Verse, that generally followed is *ratio*; but I am apt to think *statio* conveys a clearer and better Idea to the Reader. *They have different Habitations from us, we live in the Marshes, they in the Meadows.* And that the Word *statio* will bear this Construction, is evident

from *Virg. Georg. IV. 8.*

Principio sedes apibus statique petendæ.

10. *Et proculcatas obtinet.* The same as if he had said, *et proculcabit.* *Ovid Metam. Lib. XII. ver. 373.*

Pedibusque virum proculcat equis.

F A B L E XXXI.

The KITE and the PIGEONS.

HE who trusts to the Protection of a Villain, instead of the Security he expected, often finds himself undone.

A Flock

N O T E S.

tended with the most fatal Consequences. Perhaps, the best Rule to guide our Judgment by in this Case, is to examine whether it is the Interest of the Person concerned to deceive, as it manifestly was of

the Kite in the Fable; for if so, common Sense will tell us, that we cannot be too much on our Guard; for though sometimes we meet with generous Tempers, above any Thing base and mean, yet the Thing

Quam Columba sæpe
fugisset Milvum, et vi-
tasset necem celeritate
pennæ, raptor vertit con-
siliū ad fallaciam, et
decepit genus inerme tali
dolo. Quare prius duci-
tis etiam sollicitum, quam
creatis me regem iusto sæ-
dere, qui præstem vos tu-
tas ab omni injuria? Ille
credentes tradunt sese Mil-
uo; qui adeptus regnum,
cepit vesci singulas, et
exercere imperium sævis
unguibus. Tunc una de reliquis dixit: *Plectimur merito.*

Columbæ sæpe quum fugissent Miluum,
Et celeritate pennæ vitassent necem,
Consilium raptor vertit ad fallaciam,
Et genus inerme tali decepit dolo :
Quare sollicitum potius ævum ducitis,
Quam me creatis iusto regem foedere,
Qui vos ab omni tutas præstem injuriâ ?
Illæ credentes, tradunt sese Miluo :
Qui, regnum adeptus, cœpit vesci singulas,
Et exercere imperium sævis unguibus.
De reliquis tunc una ; Merito plectimur.

5

10

N O T E S.

is so rare, that it would be great Impru-
dence to trust to it.

5. *Consiliū vertit ad fallaciam.* That

is, finding he was not like to succeed by an
open Attack, he resolved to try what might
be done by Treachery and Cunning.

6. *Genus*

A Flock of Pigeons who had often escaped the Talons of a Kite, and by the Swiftneſs of their Wings avoided the Death that threaten'd them, obliged this ſubtile Bird of Prey to have Recourſe to Stratagem, who thus with artful Speeches deceived the feeble credulous Race. Why do you rather chuſe to ſpend your Days in perpetual Anxiety and Fear, than with joint Conſent make Choice of me for your King, who am ſo well able to defend you from all Inſults? The credulous Pigeons readily conſented to the Propoſals of the Kite, who was no ſooner in Poſſeſſion of the Sovereignty, than he began to devour them one after another, and exerciſe Authority with his tremendous Talons. Upon which, one of thoſe whom his Cruelty had not yet reach'd: “Alas! we ſuffer no more”
“than the due Reward of our Folly.”

N O T E S.

6. *Genus inermis*. Some read *inertes*, but the firſt is better, as being an Epithet that much more properly belongs to Doves: For they fly ſwiftly, and indeed in this lies their

only Security againſt Birds of Prey; being provided by Nature for neither Offence nor Defence.

P H Æ D R I

F A B U L A R U M

LIBER SECUNDUS.

P R O L O G U S.

O R D O.

Genus scribendi Æsopi continetur exemplis, nec aliud quidquam queritur per fabellas, quam ut error mortalium corrigatur, industriaque diligens acuat sese. Quicumque ergo jocus fuerit narranti, dum capiat aurem, et servet sensum propositum, commendatur re, non nomine auctoris. Equidem servabo morem senis Æsopi omni cura: verum si libuerit mihi interponere aliquid, ut varietas dictorum delectet sensus, velim, lector, ut accipias in bonas partes.

EXEMPLIS continetur Æsopi genus,
Nec aliud quidquam per fabellas queri-
tur,
Quam corrigatur error ut mortalium,
Acuatque sese diligens industria.
Quicumque fuerit ergo narranti jocus, 5
Dum capiat aurem, & servet propositum suum,
Re commendatur, non auctoris nomine.
Equidem omni curâ morem servabo senis:
Sed si libuerit aliquid interponere,
Dictorum sensus ut delectet varietas, 10
Bonas in partes, Lector, accipias velim.

Ita;

N O T E S.

1. *Genus Æsopi.* Some take *genus* here, for *genus humanum*, as if the Meaning were *Genus humanum continetur exemplis Æsopi.* The Fables of Æsop give us a true Picture of human Nature, or human Life. But this appears to me to be putting a Force upon the Words. *Genus* is manifestly for *genus scribendi*; his manner of Writing, his manner of Instructing, is by Fables and Examples. The Poet to introduce what he had to say of himself, begins by telling us the Manner of Æsop. It was, says he, to instruct by Fables or feign'd Stories; nor did he, or those who have imitated him in that manner of Writing, propose any other End, than to reform Abuses, and promote Industry. But as the same

End may be answered by true Stories and Facts, if they are so told as to please, and Æsop's Design is kept in View; it is of little Concern to the Reader, whether he is entertain'd with Fables, or Facts briefly told in the Manner of Fables: Yea, such a Variety may delight and please. He therefore tells the Reader that he will follow strictly Æsop's Manner, but if the Fancy take him to insert also something of his own, he expects the Reader, will receive it well. Thus he boasts of having extended the Limits of the fabulous Manner invented by Æsop, and shown the Romans a Way of Writing till then unknown.

10. *Dictorum sensus ut delectet varietas.* This Verse will admit of three several Explanations;

T H E

FABLES OF *PHÆDRUS*,

B O O K II.

The PROLOGUE.

THE Manner of *Æsop* is to instruct by Examples; nor does he aim at any thing else in his Fables, than to prevent the Errors Men are apt to fall into, and add Spurs to Industry and Diligence. Whatever Jest therefore makes the Subject of the Fable; if it please, and answers the End proposed, it ought to be well received upon its own Account, and not because of the Name of its Author. I have resolved to copy as closely as possible the Method of the old Man; but if I should take the Liberty to insert now and then something of my own, that the Subject may be more to the Reader's Taste by a grateful Variety, I hope he will receive it well; more especially if the Brevity of the Narration atones for the Boldness. But not to make a long Elo-
gium

N O T E S.

plications: *Varietas sensus dictorum deletet*, or *Varietas dictorum deletet sensus*, or *Varietas deletet sensus dictorum*. Bentley, offended with this Ambiguity, gives the whole Passage a different Turn, by changing the Word *dictorum* into *diversum*, and referring it to *aliquid* of the preceding Line.

Sed si libuerit aliquid interponere

Diversum, sensus ut deletet varietas.

We ought not to omit here the ingenious Conjecture of *Burman*. *Phædrus* having, as we have seen, promised to follow the Method of *Æsop*, in writing feign'd Stories, and taking Examples from Animals of all Kinds; here begs the Reader's Indulgence, if contrary to the usual Manner

of Fable-Writers, he here and there intermixes some Truths: So that the original Reading might probably be

Sed si libuerit aliquid interponere,

Factorum, (vel actorum) sensus ut, &c.

But as it is a Matter of nice Criticism, and depends more upon Conjecture than any real Probability, we leave every one to judge for himself.

12. *Ita si rependet, &c.* This Verse has been variously canvassed, and several Conjectures offered upon it. Without running over them all, I shall only take Notice of that proposed by *Bentley*.

—— *Lector accipiat velim:*

Ita, si rependit illi breuitas gratiam.

Thus paraphrased by *Burman*. *Ita demum boni*

*Ita: si ipsa brevitās re-
pendet gratiam: cuius, ne
sit verbosa commendatio,
attende, cur debeas negare
cupidis, et etiam offerre mo-
destis quod non petierint.*

*Ita: Si rependet ipsa brevitās gratiam:
Cujus verbosa ne sit commendatio,
Attende, cur negare cupidis debeas;
Modestis etiam offerre, quod non petierint. 15*

N O T E S.

*boni consulat, si brevis sim, et non molestus
longis narrationibus: quam ipsam brevitatem
ne commendem verbis, attende, &c. The
Sense according to this is obvious and good;*

but there is still one Difficulty left behind.
If we read *accipiat*, as *illi* of the follow-
ing Line seems to require; how can the
Poet immediately after address the Reader
in

F A B. I.

JUVENCUS, LEO, & PRÆDATOR.

O R D O.

*Leo stabat super Ju-
vencum dejectum. Prædator
intervenit postulans par-
tem: Leo inquit, darem,
nisi soleres sumere per te,
et rejectis improbum. Forte
viator innoxius est deductus
in locum eundem; seroque
viso, retulit pedem retro.
Cui ille placidus ait; non
est quod timeas, et tale au-
dacter partem, quæ pars
debetur tuæ modestiæ. Tunc
tergore diviso, petivit sil-
vas, et daret accessum ho-
mini.*

SUPER Juvencum stabat dejectum Leo.
Prædator intervenit, partem postulans:
Darem, inquit, nisi soleres per te sumere:
Et improbum rejectis. Forte innoxius
Viator est deductus in eundem locum, 5
Feroque viso retulit retro pedem.
Cui placidus ille; Non est quod timeas, ait,
Et, quæ debetur pars tuæ modestiæ,
Audacter tolle. Tunc diviso tergore,
Silvas petivit, homini ut accessum daret. 10
Exemplum egregium prorsus & laudabile:
Verum est aviditas dives, & pauper pudor.

Exemplum egregium, et prorsus laudabile: verum aviditas est dives, et pudor pauper.

N O T E S.

6. *Retulit retro pedem.* A Pleonasmus.
For the Sentence might very well be with-
out the Word *retro*. But these seemingly
superfluous Words are sometimes thought to
give a particular Elegance and Beauty to
Discourse. Terence uses them frequently:
as in, *ante præscisse: subtristis aliquantulum:
perparce nimium.*

12. *Verum est aviditas, &c.* This we
may presume was a common Saying at that

Time, which Phædrus aptly brings in here
at the End of his Fable. Much to the same
Purpose is that of Martial:

*Semper eris pauper, si pauper es, Æmi-
liane:*

Dantur opes nullis nunc, nisi divitibus.

Phædrus mentions this as one of the Vices
of the Age, and with a View to condemn
it; for his Fable teaches us that Modesty
ought to be rewarded, and Greediness or
Importunity

gium upon this concise Stile, learn from the following Fable, why you ought to reject the Demands of the Covetous, and offer chearfully to the Modest, even when they ask nothing.

N O T E S.

in the second Person, *attende*, &c. But all Objections are remov'd by this small additional Correction :

— *Leſtor, accipias velim :*

Ita : ſi rependet ipſa brevitās gratiam.

This is the Reading propoſed by *Burman*, and this is that which we have followed in the Verſion, as moſt likely to be the true one.

F A B L E I.

The BULLOCK, the LION, and the THIEF.

A LION ſtood over a young Bullock which he had thrown down, and was juſt ready to devour, when a Thief ſteps in, demanding a Share. I would give it frankly, replies the Lion, were it not your Cuſtom to take without Leave; and in this Manner ſent the Rogue a packing. By Chance an honeſt harmleſs Traveller happened to come that Way, and ſeeing the fierce majeſtick Animal, modeſtly withdrew. To whom the Lion with a pleaſing Air: You have no Cauſe to fear, come boldly forward, and take that Share to which your Modeſty gives you a juſt Title. Upon which, dividing his Prey, he retired into the Woods, that the Man might advance without Fear.

A fine Example, and highly worthy of Praise; but we ſee that Riches follow Covetouſneſs, while Modeſty is in Want.

N O T E S.

Importunity diſcouraged. However it might have been in the Time of our Poet; *Horace* would inſinuate that it was otherwiſe in the polite Court of *Auguſtus*. For certainly he had an Eye to the Manner of diſpoſing Favours, at leaſt under the Tuition and Patronage of *Mæcenās*, when he ſays:

*Sed, taceus poſſet ſi poſſet carous, haberet
Plus dopis, et rixæ multa minus invidi-
æque.*

The Truth is, Things will happen in all

Ages differently, according to the different Humours of Men: For ſome love a forward impetuous Temper, others a modeſt diſtraſſful one. The firſt ſeems to meet with the more general Succeſs, though when we come to decide coolly upon the Merit of each, almoſt all the World agree in giving it in Favour of the latter; which ſhews at leaſt, that Reaſon inclines to this Side.

F A B. II.

ANUS diligens VIRUM Ætatis mediæ, item PUELLA.

O R D O.

Discimus nempe exemplis
vires spoliari a feminis
utrumque sit; five viri a-
ment, five amentur.

Mulier non rudis, ce-
lans annos elegantia, tene-
bat Virum quendam me-
diæ ætatis: pulchraque
juvenis Puella, ceperat
annos ejusdem viri. Ambæ
dem voluit videri parci-
pales, capere invicem legere
capillos hominis. Ille quæ-
reres se fingi cura mulierum,
repente est factus calvus; nam Puella
evellerat funditus
canos capillos, Anus evellerat nigros.

A FOEMINIS utcumque spoliari viros,
Ament, amentur, nempe exemplis discimus.
Ætatis mediæ quemdam mulier non rudis
Tenebat, annos celans elegantia:
Animosque ejusdem pulchra juvenis ceperat. 5
Ambæ, videri dum volunt illi pares,
Capillos Homini legere cœpere invicem:
Quum se putaret fingi curâ mulierum,
Calvus repente factus est; nam funditus
Canos Puella, nigros Anus evellerat. 10

N O T E S.

1. *A feminis, &c.* Phædrus in this Application seems to be a little severe upon the Ladies, in saying that in all Cases Men are sure to be Losers by them. There is perhaps a good deal of Truth in it; but Complaisance forbids to apply a Reflexion made with that Severity, to any beside the more abandoned Part of the Sex. The Fable, as Æsop gives it, differs somewhat from this: It is with him the Story of a Man and his two Wives, and therefore may

be supposed to convey useful Instruction to Persons in that way of Life.

4. *Elegantia.* This Word is used properly of those who discover any remarkable Delicacy in their Dress and manner of Living: *Columel. de re Rust. VII. 2. Tum etiam casti lactisque abundantia non solum agrestes saturat, sed etiam elegantium mensas jucundis et numerosis dapibus onerat.* In the strict and just Sense it signifies Decency and Neatness, without superfluous Ornament or Affectation.

F A B. III.

HOMO et CANIS.

O R D O.

Quidam Homo lacra-
tus morsu vehementis Ca-
nis, misit panem tinctum
cruore malefico, quod audi-
erat esse remedium vulne-
ris. Tunc Æsopus dixit
Hoc: noli te facere hoc coram pluribus

L ACERATUS quidam morsu vehementis Canis,
Tinctum cruore panem misit malefico,
Audierat esse quod remedium vulneris.
Tunc sic Æsopus: Noli coram pluribus

Hoc

N O T E S.

2. *Malefico.* The mischievous Car, whose
Bite had done Hurt. *Varro Lib. III. Mi-*

*nime malefica, quod nullius opus vellicans fa-
cit deterius,*

7. *Successus*

F A B L E II.

A MAN of a middle Age, beloved by an OLD WOMAN, and in Love with a YOUNG GIRL.

WE learn by numberless Examples, that Men are sure to be the Dupes of Women, however the Case stands; whether they love, or are beloved.

A Woman not ill-versed in the Art of pleasing, and who conceal'd her Age by a certain Elegance of Air and Dress, wanted to preserve her Empire over a middle-aged Man, who again had set his Heart upon a lovely young Creature. As both were desirous to appear of the same Age with him, they began each to pull out his Hair. The Man imagining that they bestow'd all this Care, purely to make him decent and agreeable, found himself on a sudden bald; for the young Girl had pick'd out all the white Hairs, and the old Woman the black.

N O T E S.

Affectation. *Cornelius Nepos* in his *Life of Atticus*, Ch. XIII. *Elegans non magnificus, splendidus non sumptuosus, omni diligentia munditiem, non affluentiam affectabat.*

6. *Dum volunt illi pares.* *Pares*, viz. *Ætate aut annis*; in which Sense the Word is often used, *Ovid Metam.* VII. 514. *Par ætate juventus*; and 858. *Pares annis animisque.* The young Girl hated the grey Hairs, as Signs of an advanced declining Age; and the old Woman the Black, as be-

ing what suited not so well with her Years.

8. *Fingi.* Some read *pingi*, making it to signify the same with *ornari*, as we sometimes meet with *picte scribere*, instead of *ornate scribere*. But *fingi* is more simple, and agrees better with the Poet's Design. *Tibul.* I. 50.

Et manibus canas fingere velle comas.

And *Claudian*, *Epith. Honor.* 99.

Cæsuriem tum forte Venus subnixæ corusco Fingebat folio.

F A B L E III.

A MAN bit by a DOG.

A Certain Man grievously torn by the Bite of a mad Dog, dipp'd a piece of Bread in the Wound, and threw it at the mischievous Cur, because he had heard that it was an infallible Cure in the Case. Then thus *Æsop*: Beware of acting in this Manner in sight of

N O T E S.

7. *Successus improborum.* Nothing contributes more to the Increase of Villainy,

than when villainous Projects are attended with Success; as nothing discourages it more,

*Canibus, ne devorent nos
vivos, quam scierint esse
tale præmium culpæ.*

*Successus improborum ad-
licit phæra.*

Hoc facere canibus, ne nos vivos devorent, 5
Quum scierint esse tale culpæ præmium.
Successus improborum plures adlicit.

N O T E S.

than the Restraint of good Laws executed with Steadiness. Unhappy are the Times, when they who sit at the Helm set a bad Example, and lay themselves under a Necessity to wink at Roguery in the inferior Members of the State. Our Passions are

often so strong, and so often interfere with the Pursuits and Property of others, that though we see they can't be gratified without manifest Injury, we will yet persist obstinately in the Design: so powerful is the Prospect of distant Pleasure. But when Interest

F A B. IV.

AQUILA, FELES, & APER.

O R D O.

*Aquila fecerat nidum
in sublimi quercu: Feles
nata cavernam, pepererat
in media quercu: sus ne-
moricultrix posuerat fo-
etum ad imam quercum.
Tum Feles sic evertit for-
tuitum contubernium frau-
de, et scelestâ malitiâ.
Scandit ad nidum volucris,
et ait: Pernicies paratur
tibi, et forsas miseræ
mihi: nam quod vides A-
prum insidiosum quotidie
fodere terram, vult ever-
tere quercum, et facile op-
primat nostram progeniem
in plano. Terrore sic of-
fuso, et sensibus Aquilæ
perturbatis, derepit ad cu-
bile fetosæ suis. Nati tui,
inquit, sunt in magna pe-
riculo: nam simul exieris
pastum cum tenero grege,
Aquila est parata rapere
porcellos tibi.*

AQUILA in sublimi quercu nidum fecerat:
Feles cavernam nacta in media pepererat:
Sus nemoricultrix foetum ad imam posuerat.
Tum fortuitum Feles contubernium
Fraude & scelestâ sic evertit malitiâ. 5
Ad nidum scandit volucris: pernicies, ait,
Tibi paratur, forsas & miseræ mihi:
Nam fodere terram quod vides quotidie
Aprum insidiosum, quercum vult evertere,
Ut nostram in plano facile progeniem oppri-
mat. 10
Terrore offuso & perturbatis sensibus,
Derepit ad cubile fetosæ suis;
Magno, inquit, in periculo sunt nati tui.
Nam simul exieris pastum cum tenero grege,
Aquila est parata rapere porcellos tibi. 15
Hunc quoque timore postquam complevit locum,
Dolosa tuto condidit sese cavo:

Inde

Postquam complevit hunc quoque locum timore, dolosa Feles condidit sese tuto cavo.

N O T E S.

4. Centubernium. A military Word, and signifies properly a Company of Soldiers under a Serjeant, and living together in the same Tent. For we learn from Vegetius, that every Century was divided into Centu-

bernia or Companies of Ten, who liv'd together in the same Tent, under one Serjeant or Head, call'd *Caput Centubernii*. Hence Fellow-Soldiers are often call'd *Centubernales*, a communibus tabernaculis. By de-
grees

of other Dogs, lest they worry us up alive, when they find that such is the Reward of their Crime.

The Success of wicked Men, tempts others to follow their Steps.

N O T E S.

Interest and Pleasure co-operate, where are we likely to stop? Yet such Times have been: The Roman Satirist complains of them in these Lines.

*Aude aliquid brevibus Gyris et carcere dignum,
Si vis esse aliquid. Probitas laudatur et alget.*

Honesty has been ever agreeable to the general Apprehensions of Mankind; and therefore whatever their Practice may be, they seldom fail to commend it at least: But this is not always a sure Sign of its being in Fashion; nay often, where it is most prais'd, it is least regarded.

F A B L E IV.

The EAGLE, the CAT, and the Sow.

AN Eagle had built her Nest in the Top of a tall Oak: A Cat finding a commodious Hole, had kittened in the middle of it; and a Sow bred in Forests, had laid her Pigs at the Bottom. But the Cat by her Cunning, and malicious Plots, soon dissolved this fortuitous Neighbourhood. She first privately mounts up to the Eagle's Nest. Destruction, says she, hangs over you, and perhaps over unhappy me too: For as you see the treacherous Sow daily digging up the Ground, it is with Design to overthrow the Oak, that she may make an easy Prey of us and our Young in the Plain. Having thus spread Terror in the upper Part of the Tree, and sufficiently alarm'd the Eagle, she sily creeps down to the Habitation of the bristly Sow. Your young Ones, says she, are in great Danger, for when you first go Abroad with them, in Search of Food, the Eagle intends to make a Stoop, and rob you of them all. Having fill'd this Place also with Jealousy, she cunningly hid herself in her safe Den. Thence she wandered by Stealth in the Night, where she might provide Nourishment for herself and young Brood: But pretending

N O T E S.

grees the Word came to signify almost any kind of Affinity, as here an Affinity of Habitation.

9. *Aprum insidiosum.* It will be very apt to confound the Reader, that the Poet

should use *Aper* here in the Masculine Gender, when he is speaking of a Sow, which is Feminine. Commentators to obviate this Difficulty tell us, that *Aper* is one of those Nouns, which Grammarians call *Epicene*; that

*Evagata iude noctu sus-
penso pede, ubi replevit se
et prolem suam esca, si-
mulans pavorem prospicit
toto die. Aquila metuens
ruinam, desidet ramis: A-
per vitans rapinam non
prodit foras. Quid di-
cam multa? Consumti sunt
inedia cum suis, præbue-
runtque largam dapem ca-
tulis Felis.*

*Stulta credulitas potest
habere hinc documentum,
quantum mali homo bilinguis sæpe concinnet.*

Inde evagata noctu, suspenso pede,
Ubi escâ se replevit & prolem suam,
Pavorem simulans prospicit toto die. 20
Ruinam metuens Aquila ramis desidet:
Aper rapinam vitans non prodit foras.
Quid multa? inediâ sunt consumti cum suis,
Felisque catulis largam præbuerunt dapem.
Quantum homo bilinguis sæpe concinnet
mali, 25
Documentum habere stulta credulitas potest.

N O T E S.

that is, of either Gender, Masculine or
Feminine; and therefore though join'd here
with a Masculine Adjective, is yet to be

understood as a Feminine; a Liberty not
unusual with Poets.

25. *Quantum homo bilinguis.* The Mo-
ral

F A B. V.

CÆSAR ad ATRIENSEM.

O R D O.

*Est Romæ natio quæ-
dam ardelionum, concursans
trepide, occupata in otio,
anhelans gratis, agens
multa agens nihil, molesta
sibi, et odiosissima aliis. Ta-
men, si possum, volo emendare
hanc nationem vera fabella,
pretium est operæ attendere.*

EST ardelionum quædam Romæ natio,
Trepide concursans, occupata in otio,
Gratis anhelans, multa agendo nihil agens,
Sibi molesta, & aliis odiosissima.
Hanc emendare, si tamen possum, volo 5
Verâ fabellâ; pretium est operæ attendere.

Cæsar

N O T E S.

1. *Est ardelionum.* Ardeliones were a Set of
Men who were eternally busying themselves
in endless Concerns: so call'd *ab ardendo*,
which was often us'd by the Ancients for
sessivando. But the Word is much better
derived from *ardens*, the Name of a Bird, and
commonly judg'd to be the same that we call
a Heron. For like that Bird they were per-
petually running about, flying to and fro,
and taking a Part in all Business and Con-
cerns. Their Character is admirably well
drawn by Martial in the following Epigram:

*Nil tene tunc facias, satis attamen curia
telle.*

Vis dicam qui sis? magnus es ardelio.

“ Although you do nothing to the Purpose,
“ yet you do every Thing genteely, and
“ with a Grace. Would you have me tell
“ you what you are? why, you are a migh-
“ ty busy Body.”

6. *Vera fabella.* *Fabula* or *fabella*, a-
mong the Romans, seems to have been a
Word of the like Importance with *Story* a-
mong us. Used simply, or without any
Epithet, it commonly meant a Fiction; but
when it was design'd to stand for a true Re-
lation, the Adjective *vera* was commonly
added to it: just as in our Language we say

a true

ing Fear, watched with a well-dissembled Care all Day long. The Eagle dreading the sudden Downfall of the Tree, never stirs from the Branches. The Sow, to avoid the ravenous Attack of the Eagle, keeps close at Home. Why many Words? Both they and their young Ones perished through Hunger, and afforded an ample Feast for the Cat, and her Kittens.

Too easy a Credulity may hence learn, what Mischiefs often arise from an insidious Tongue.

N O T E S.

ral follows in a natural easy Way; as the Fable itself is told with inimitable Simplicity and Spirit. Nothing could have been more happily contriv'd to represent in a proper Light the pernicious Effects of Cunning and Dissimulation, when artfully managed

in the Prosecution of a bad Design. Instances of the like Kind often occur in common Life, and as it is a Danger, that in the general, Men are more exposed to than any other, it was of considerable Importance to warn them against it.

F A B L E V.

CÆSAR to his SLAVE.

THERE is at Rome a Set of impertinent busy People, ever running to and fro, hurried about nothing, panting after Trifles, mightily employed, and yet doing nothing, troublesome to themselves, and hateful to others. Yet this Race, I want if possible to reform, by a true Story, which 'tis therefore well worth while to attend to.

Tiberius

N O T E S.

a true Story. There are Instances too, where it is us'd in the other Case, with an Adjective to fix its Signification. So in the Prologue to the first Book.

Fictis jocari nos meminerit fabulis.

In like Manner we sometimes say, *the Story is false*. But when the Word is us'd absolutely, it almost always stands for a Fiction. Thus in the *Andrian* of Terence, *Davus* after repeating with himself the Story of *Glycere*, that she was a Citizen of *Athens*, and had been shipwreck'd at the Isle of *Andros*, all which appeared to him incredible, adds, *Act I. Scene 3. Fabula: mihi quidem non sit verisimile, atqui ipsis commentum placet.*

“ Mere Fables all; the Story to me has no
“ Shew of Probability, but they are mightily pleased with the Conceit.”

7. *Petens Neapolim.* Naples, a Maritime City of *Campania*, and the Capital of the Kingdom of *Naples*. It was originally call'd *Parthenope*, and is at this Day one of the most considerable Cities in *Italy*.

8. *Misenensem villam.* His Villa or Country-Seat at *Misenum*. *Tacitus* gives the very same Account of it, as the Poet here. *Mutatis sæpius locis (Tiberius) tandem ad promontorium Miseni confedit, in villa ejus Lucullus dominus fuerat.* This Mountain or Promontory was so call'd from *Misenus*,

Tiberius Cæsar quum,
petens Neapolim, venisset
in villam suam Misene-
sem; quæ posita summo
monte mare Luculli, pro-
spectat Siculum, et prospici-
cit Tuscum mare; atque ex
alticinctis atriensibus, cui
tunica erat destrieta ab
humeris linteis Pelusio, cir-
ris dependentibus, domino
perambulante læta viridia,
cepit conspergere humum
æstuantem ligneo alveolo,
jactitans come officium: sed
deridetur. Inde præcur-
rit in alium xystrum notis
flexibus, sedans pulverem.
Cæsar agnoscit dominum,
intelligitque rem. Ut pu-
tauit id esse nescio quid
boni, dominus inquit, heus:
Ille enimvero adsiluit, ala-
cer gaudio certæ donatio-
nis. Tum majestas tanti
ducis jocata est sic: Egisti
me malum, et opera perit nequidquam; alape veniunt mecum multo majoris.

Cæsar Tiberius quum, petens Neapolim,
In Misenensem villam venisset suam,
Quæ monte summo, posita Luculli manu,
Prospectat Siculum & prospicit Tuscum mare; 10
Ex alticinctis unus atriensibus,
Cui tunica ab humeris linteo Pelusio
Erat destrieta, cirris dependentibus,
Perambulante læta domino viridia,
Alveolo coepit ligneo conspergere 15
Humum æstuantem, come officium jactitans:
Sed deridetur. Inde notis flexibus
Præcurrit alium in xystrum, sedans pulverem,
Agnoscit hominem Cæsar, remque intelligit.
Id ut putavit esse nescio quid boni, 20
Heus, inquit Dominus; ille enimvero adsiluit,
Donationis alacer certæ gaudio.
Tum sic jocata est tanti majestas Ducis:
Non multum egisti, & opera nequidquam perit;
Multo majoris alapæ mecum veneunt. 25

NOTES.

JENKINS, one of the Companions of Æneas bu-
ried there, as we learn from Virgil, *Æneid.*
VI.

Monte sub Acrio, qui nunc Misenum ab illo
Dicitur.

9. Luculli mans. Lucullus, who built
this Country-Seat, was contemporary with
Cicero and Pompey, and one of the greatest
Generals of his Time. He commanded the
Roman Army in the War against Mithri-
dates, and after defeating him in several
Engagements was honoured with a Triumph.
Afterwards thinking himself ill-us'd by his
Country, he wholly disengaged himself from

Publick Affairs, and following his natural
Inclination to Pomp and Magnificence, built
several sumptuous Palaces and Country-
Seats; and among the rest this near the
Promontory of Misenum, where the Poet
lays the Scene of this Fable.

10. Prospectat Siculum et prospicit Tus-
cum mare. The Sicilian Sea, is that which
extends from the Promontory of Misenum
to the Island of Sicily: The Tuscan more
strictly meant, that which watered the
Coasts of Etruria and Latium.

11. Ex alticinctis. Horace in the De-
scription he gives of an Entertainment made
by

Tiberius

Tiberius Cæsar, on his Way to Naples, stopp'd a few Days at his Country-Seat at Misenum. This, which had been built by Lucullus upon the Top of a Mountain, commanded the Prospect of the Sicilian and Tuscan Seas. Here, as the Prince was amusing himself in the pleasant green Walks, one of his more active Domesticks, having his Coat bound down from the Shoulders with a Scarf of Pelusian Linen, and the Fringes hanging in a loose careless Manner, began to sprinkle the parch'd Ground from a small Watering-Pot of Wood, affecting to make Show of his ready Service, but he is only laugh'd at. Thence taking a shorter Cut through known Windings, he runs before into another Walk laying the Dust. Cæsar observed the Fellow, and immediately understood his Design. As he again was flattering himself, that this Notice presaged some good Fortune: Come hither, Friend, says the Emperor. He ran up to him with Transport, in full Hopes of being rewarded with his Freedom: But this mighty Prince told him in a pleasant Way: Your Labour has been very insignificant, and the Hopes you conceive from it are extremely vain; for Freedom is valued by me at a much higher Rate.

NOTES.

by *Nasidienus*, calls the Servants who attended *alticinctos*; that is, active and ready, who had their Gowns tuck'd up, that there might be nothing to hinder them, in making Dispatch with their Service.

Ib. Unus ex atriensibus. One of the Servants who had the Care of the Court-Yard or *Atrium*. *Fulvius Ursinus* conjectures, that *Servi Atrienses* are the same with those, who in ancient Inscriptions are call'd *Servi a Supellectili*. For *Atrium* often signifies with *Latin* Writers, the Hall where they were wont to dine, and keep their Table-Plate and Furniture, also the Statues of their Ancestors. This will be better understood from what *Servius* says upon a Passage of the first Book of the *Æneid*.

Vocemque per ampla volutant atria. Tangit, says he, *Romanorum morem; nam, ut ait Cato, in atrio, ex duobus ferculis, epulabantur antiqui. Ibi etiam et pecunias habebant. Unde qui honoratiores servi erant, liminum custodiæ adhibebantur.*

13. *Linteo Pelusio.* *Pelusium* was a City of Egypt, upon the Mouth of the Nile, towards *Arabia*. It greatly abounded in fine Linen.

25. *Alapæ.* That is, Liberty. For the Manner of giving a Slave his Freedom among the Ancients, was by a Cuff or Blow, call'd *Alapa*. This Fable is plainly meant against all who endeavour after Applause by a misapplied Industry; for this can never gain Esteem from Men of Sense.

F A B. VI.

AQUILA, CORNIX, & TESTUDO.

O R D O.

Nemo est satis munitus contra potentes; si vero consiliator maleficus accessit, quidquid vis et requiritur oppugnant, id ruit.

Aquila sustulit testudinem in sublime: quæ cum abdidisset corpus corneâ domo, nec condita, posset lædi ullo pacto, Cornix venit per auras, et volans propter ait: sane rapuisti optimam prædam unguibus, sed nisi monstraro quid sit faciendum tibi, lassabit te nequidquam gravi pondere. Parte præmissa, suadet ut inlidat duram corticem ab altis astris super scopulum, quæ cortice comminuta, Aquila vescatur facili cibo. Aquila inducta his verbis, paruit monitis, et simul divisit dapem large magistræ. Sic testudo, quæ fuerat tuta maxime naturæ, tamen impar duabus avibus, occidit tristi nece.

CONTRA potentes nemo est munitus fatis;

Si vero accessit consiliator maleficus,
Vis & nequitia quidquid oppugnant, ruit.

Aquila in sublime sustulit Testudinem:

Quæ cum abdidisset corneâ corpus domo, 5

Nec ullo pacto lædi posset condita;

Venit per auras Cornix; & propter volans,

Opimam fane prædam rapuisti unguibus,

Sed, nisi monstraro, quid sit faciendum tibi,

Gravi nequidquam te lassabit pondere. 10

Promissâ parte, suadet, ut scopulum super

Altis ab astris duram inlidat corticem,

Quâ comminutâ facili vescatur cibo.

Inducta verbis Aquila, monitis paruit,

Simul & magistræ large divisit dapem. 15

Sic tuta quæ naturæ fuerat munere,

Impar duabus occidit tristi nece.

N O T E S.

3. *Vis et requiritur.* The Moral of this Fable is excellent. Men have sometimes Resolution and Courage enough to oppose open Force. They will boldly stand upon the Defensive, and with unshaken Firmness maintain what they know to be their Right

and Property. But what Prudence or Steadiness is able to stand against Cunning and Artifice? For what mere Force could not effect in an open Way, seldom fails of being accomplish'd by this additional Adversary.

5. *Cornea*

F A B. VII.

MULI & LATRONES.

O R D O.

Duos Muli ibant gravati sarcinis; unus ferebat fiscos cum pecunia,

MULI gravati sarcinis ibant duo;
Unus ferebat fiscos cum pecunia,

N O T E S.

2. *Fiscos cum pecunia.* Fiscus was properly a Basket made of Twigs, in which the

Romans kept the Imperial and Publick Money. Hence in a Metaphorical Sense it is often

FABLE VI.

The EAGLE, the CROW, and the TORTOISE.

NO Man is sufficiently arm'd against those in Power ; but if an evil Counsellor makes one of the Number, Force and Malice overturn whatever stand in their Way.

An Eagle mounted into the Air with a Tortoise ; but she artfully inclosing herself within her Tabernacle of Shell, shelter'd herself so well, as to be out of the reach of Harm. A Crow coming through the Air, and directing his Flight hard by ; truly, says he, to the Eagle, you bear in your Talons a rich Prize, but if I don't instruct you how you are to manage it, you will in vain fatigue yourself with the cumbersome Load. The Eagle upon this promising him a Part of the Prey, he advised him to soar to the Stars, and dash the hard Shell against a Rock ; which being by that means broke in Pieces, would furnish him an easy Repast. The Eagle persuaded by his Reasons, follow'd the Advice, and allow'd at the same Time to his Instructor a large Share of the Spoil. Thus the Tortoise, whom Nature had sufficiently provided for its own Defence, being yet an unequal Match for two, perished by an unhappy Fate.

N O T E S.

5. *Cornea domo.* In 'its Shell. *Manilius* has in like Manner, *Carcerem conchaurum*, II. 93.

15. *Magistræ.* That is, *Consiliatrici*, as in the Beginning of the Fable *Consiliator* ; for we find *Magister* used often by the best Writers, to signify an Adviser, or the Author of a Counsel. *Ter. And.* I. 2.

Tum si quis Magistrum ad eam rem cepit improbum,

Ipsam animam ægritum in detericrem partem plerumque applicat.

In a Word, it properly means any Person who is entrusted with the chief Care of a Thing.

Ibid. *Large divisit dapem.* So *Horace*, Book I. Ode 36.

*Nulli tamen plura dividit oscula,
Quam dulci Lamia.*

FABLE VII.

The MULES and HIGHWAYMEN.

TWO Mules travelled together heavy laden, each with his Burden. The one carried Bags well-stock'd with Money, the other

N O T E S.

often used for Money itself. 'Tis a well-known Passage of *Tacitus*, Ann. I. 37.

Cum fisci de Imperatore rapti, inter signa et Aquilas veberentur.

I 2

5. *Titinnabulum.*

*Alter saccos tumentes multo
border. Ille dives cetero,
ibat emittens celsa cervice,
et jactans clarum tintinnabulum.
balum super collo: comes
sequitur quieto et placido
gradu. Subito Latrones
advolant ex insidiis, in-
terque eadem trusitant
Mulam ferro. Diripiunt
nummos, negligunt borde-
m vile. Igitur quam
Mulus spoliatus fletet suos
casus, alter inquit, equi-
dem gaudeo me contemptum
fuisse; nam amisi nihil,
nec sum læsus vulnere.*

Alter tumentes multo saccos hordeo.
Ille onere dives, celsa cervice eminens,
Clarumque collo jactans tintinnabulum :
Comes quieto sequitur & placido gradu.
Subito Latrones ex insidiis advolant,
Interque eadem ferro Mulum trusitant.
Diripiunt nummos, negligunt vile hordeum.
Spoliatus igitur casus quum fletet suos,
Equidem, inquit alter, me contemptum gaudeo.
Nam nihil amisi, nec sum læsus vulnere.
Hoc argumento tuta est hominum tenuitas,
Magnæ periculo sunt opes obnoxia.

5

10

Hoc argumento, tenuitas hominum est tuta, magnæ opes sunt obnoxia periculo.

N O T E S.

5. *Tintinnabulum.* The Custom of hanging little Bells round the Necks of Mules, to give Warning to Horses to keep out of the Way, is yet very much in Use, both in Italy and France.

8. *Trusitare.* This Passage has very much puzzled Commentators and Grammarians. The more common reading is *trusi-*

tant. Others have *trucidant*, which Rigolotius for several Reasons changed into *trusitant*. The chief Difficulty lies here, that we meet with the Word *trusitant* no where but in this Passage of *Phædrus*. *Trusito* may, perhaps, be a frequentative Verb from *trudo*; but as the Signification of that Verb does not so exactly correspond with the

the

F A B. VIII.

CERVUS & BOVES.

O R D O.

Cervus excitatus nemorosis latibulis, ut fugeret inferendam sibi a venatoribus. Cæco timore proximam villam petit, et condidit se opportuno bubili.

CERVUS nemorosis excitatus latibulis,
Ut venatorum fugeret instantem necem,
Cæco timore proximam villam petit,
Et opportuno se bubili condidit.

Hic

N O T E S.

2. *Ut venatorum fugeret necem.* That is, *ut fugeret necem inferendam sibi a venatoribus.* The Ambiguity of the Expression lies in this, that the Word *venatorum* is to be taken actively, and not passively here.

3. *Cæco timore.* For Fear is apt to blind, and drive us inconsiderately upon Dangers, as

in the Case of the poor Stag here, who urg'd by his present Fear, ran blindfold upon his own Ruin. *Curtius*, Lib. IV. Cap. 16. *Ubi intravit animos pavor, id solum metuunt, quod primum formidare cœperunt.* "When Fear once gets Possession of the Mind, we despise every Danger but that which

other Sacks distended with Store of Barley. The former rich because of his precious Load, walk'd with an Air of State and Haughtiness, jingling with secret Pride the Bell round his Neck. His Companion followed him with a gentle Pace. Suddenly a Band of Robbers broke out upon them from an Ambush, and amidst the Fray run the money'd Mule through with a Sword, plunder him of his Bags, but overlook the pitiful Load of Barley. As therefore the plundered Mule was lamenting his unhappy Fate, verily says the other, I rejoice to find that I was so little accounted of, for I have lost nothing, nor receiv'd any Hurt by Wounds.

From this Example we may learn, that Poverty often ensures our Happiness and Quiet, while great Wealth is obnoxious to many Dangers.

N O T E S.

the Sense in which it is here used by *Phædrus*, there still remains some Ground for doubting.

16. *Tuta est tenuitas*. Poverty if not sordid, so as to involve a Man in Wants, is by far the most eligible State, and that in which we can enjoy ourselves with the truest Relish; for as *Salust* says, *Egestas habetur facile sine damno*. We are free of those Fears, Anxieties, and Perplexities, that always accompany Wealth and State. *Horace* has given an admirable Description

of this in his first Sat. Book I. though there more strictly applied to the Miser.

An vigilare metu exanimem, noctesque diesque

Formidare malos fures, incendia, servos.

Ne te compilent fugientes, hoc juvat? Horum

Semper ego optarim pauperimus esse bonorum.

The Reader will easily be able to apply this to the present Case.

F A B L E VIII.

The STAG and the OXEN.

A STAG rous'd from his thick Covert in the Forest, that he might avoid the Death threaten'd him by the Huntsmen, blindly fled towards the nearest Farm, and there hid himself in a convenient Ox-Stall. Upon this one of the Oxen, wondering that he

N O T E S.

“ which first threatned and alarm'd us.

5. *Quidnam voluisti tibi*. In Imitation of *Virgil*, Eclog. II.

Eheu! quid volui misero mibi?

16. *Hospitium adverso*. This is the surest Test of Friendship, to shelter us in Adversity; for, as *Cicero* says, *Amicus certus in*

re incerta cernitur. In a Word, all Poets agree in denominating him the true Friend, whose Regard to us remains unshaken, even when we are oppress'd with Misfortunes. This Fidelity however is very rare, as *Ovid* has well express'd in these Lines:

Hic Bos dixit illi latenti,
O infelix, quidnam voluisti tibi,
qui excurreris
ultra ad necem, commiseris-
que spiritum tecto bovum?
At ille supplex inquit:
vos modo parcite, occasione
data erumpam rursus. Vices
vobis excipiunt spatium
Eri. Bubulcus adfert
frondem, nec ideo videt
Cervum. Omnes rustici
eunt subinde et redeunt,
nemo animadvertit eum:
Festitas etiam transit, nec
ille sentit quidquam. Tum
ferus gaudens, cepit agere
gratias quietis bobus, quod
præstiterint hospitium sibi
adverso tempore. Unus e
bobus respondit; cupimus
quidem te saluum, sed si
ille venerit qui habet cen-
tum oculos, vita tua ver-
tetur in magno periculo. In-
ter hæc ipse dominus redit
a cena, et quia nuper vi-
derat Boves corruptos ma-
nie, accedit ad præsepe:
Cur est parum frondis?
Cur stramenta desunt?
Quare est laboris tollere
hæc aranea? Dum scruta-

Hic Bos latenti, quidnam voluisti tibi,
Infelix, ultro qui ad necem cucurreris,
Hominumque tecto spiritum commiseris?
At ille supplex: Vos modo, inquit, parcite,
Occasione rursus erumpam datâ.
Spatium diei noctis excipiunt vices. 10
Frondem bubulcus adfert, nec ideo videt.
Eunt subinde & redeunt omnes rustici,
Nemo animadvertit: transit etiam villicus,
Nec ille quidquam sentit. Tum gaudens ferus
Bobus quietis agere cœpit gratias, 15
Hospitium adverso quod præstiterint tempore.
Respondit unus: saluum te cupimus quidem;
Sed ille, qui oculos centum habet, si venerit,
Magno in periculo vita vertetur tua:
Hæc inter ipse dominus a coena redit: 20
Et quia corruptos viderat nuper Boves,
Accedit ad præsepe: cur frondis parum est?
Stramenta desunt? Tollere hæc aranea
Quantum est laboris? dum scrutatur singula,
Cervi quoque alta est conspicatus cornua, 25
Quem convocatâ jubet occidi familiâ,
Prædamque tollit. Hæc significat fabula,
Dominum videre plurimum in rebus suis.

tatur singula, conspicatus est quoque alta cornua cervi, quem familia convocata, jubet occidi,
tollitque prædam. Hæc fabula significat, dominum videre plurimum in suis rebus.

NOTES.

Si facis diem, malis numerabis amicos;
Tempora si fuerint fabula, solus eris.

18. Ille qui oculos centum habet. An ele-
gant Periphrasis to express the Care and Dili-
gence

EPILOGUS.

O R D O.

Attici posuere ingentem
statuam Æsopi, colloca-
rantque servum in æterna
basi, ut homines scirent
viam bonis patere cunctis,
et gloriam tribui ge-
neri, sed virtuti.

ÆSOPO ingentem statuam posuere Attici;
Servumque collocarunt æternâ in basi,
Patere honoris scirent ut cunctis viam,
Nec generi tribui, sed virtuti, gloriam.

Quoniam

NOTES.

1. Æsopointerem, &c. In an Epigram | Time of the Emperor Justinian, 'we are
of Æsopias the Scholiast, who liv'd in the | told, that this Statue was carv'd by the fa-
mous

he should take Sanctuary among them: What do you propose to yourself, unhappy Beast, that thus of your own accord you rush upon Death, and trust your Life to the Haunts of Men? To this the Stag in a submissive Tone: Do you only favour me for the present, and the first Opportunity that offers, I'll be sure to make off again. The Day closes, and Night in her turn succeeds. The Neatherd comes with a Bundle of Fodder, but sees him not. All the Servants of the Farm, pass and repass, and none perceive him. Nay, the Steward himself came and look'd in, but went away also without observing any thing. The Stag overjoyed at this, began to return Thanks to the good-natur'd Oxen, because they had shelter'd him in so urgent a Necessity. But one of them gravely reply'd: We indeed are heartily disposed to favour your Escape; but if he who has a hundred Eyes should come, your Life will run a very great Hazard. Mean time the Master himself, who had been Abroad at Supper, returns: And because he had observed that the Cattle look'd ill of late, he steps up to the Rack. Why is there so little Fodder? Why so sparing of your Litter? What a mighty Task to clear the Stable of these Cobwebs? As he thus went on searching into every Corner, he chanc'd to discover the branching Horns of the Stag; upon which immediately bringing all his Servants together, he orders him to be kill'd, and carries off the Prize.

By this Fable we are taught, that the Master always sees clearest in his own Affairs.

N O T E S.

<p>gence wherewith a Master looks after his own Affairs. This is properly the Moral of the Fable, though we may in our Thoughts extend it farther; as design'd not</p>	<p>only for Masters of Families, but also for Princes and Governors; that they may learn hence the Necessity of seeing every Thing with their own Eyes.</p>
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The EPILOGUE.

THE Athenians erected a costly Statue in Honour of Æsop, and plac'd him, though but a Slave, upon an eternal Pedestal; that Men might be sensible, the Way to Fame was open to all, and that Honours were not confin'd to Birth, but the Reward of Merit.

N O T E S.

<p>mous <i>Sisyppus</i>. We are farther told, that the Athenians rais'd Statues in Honour of all the Seven wise Men of Greece, but paid</p>	<p>the greatest Respect to that of Æsop, and gave Orders to place it at the Head of the rest.</p>
---	---

2. *Æterna*

Quoniam alter occuparat
 ne forem primus, studui
 ne ille esset solus; quod
 tantum superfuit mihi.
 Nec hæc est invidia, ve-
 rum æmulatio. Quod si
 Latium faverit meo labori,
 habebit plures quos opponat Græciæ.
 Si livor obtrectare curam voluerit,
 Non tamen eripiet laudis conscientiam.
 Si nostrum studium ad aures pervenit tuas,
 Et arte fictas animus sentit fabulas,
 Omnem querelam submovet felicitas.
 Sin autem: ac illis doctus occurret labor,
 Sinistra quos in lucem natura extulit,
 Nec quidquam possunt, nisi meliores carpere,
 Fatale exitium corde durato feram,
 Donec fortunam criminis pudeat sui.

Quoniam alter occuparat ne forem primus, studui ne ille esset solus; quod tantum superfuit mihi. Nec hæc est invidia, verum æmulatio. Quod si Latium faverit meo labori, habebit plures quos opponat Græciæ. Si livor obtrectare curam voluerit, non tamen eripiet laudis conscientiam. Si nostrum studium ad aures pervenit tuas, et arte fictas animus sentit fabulas, omnem querelam submovet felicitas. Sin autem: ac illis doctus occurret labor, sinistra quos in lucem natura extulit, nec possunt quidquam, nisi meliores carpere, fatale exitium corde durato feram, donec fortunam criminis pudeat sui.

N O T E S.

2. *Æterna in basi.* This refers to the usual Inscriptions upon the Pedestals of Statues, in which the Memories of great Men were recommended to Posterity, to be transmitted through all After-Ages. As: *Statuæ hæc ad vivacem recordationem et sempiternam memoriam perservant.* And *Pompæ Maxima, memoria æterna.* The Ancients were fond of these Memorials, as thinking them sure Monuments of Fame.

6. *Ne solus esset studui, quod superfuit.* This Passage is somewhat intricate and perplex'd; it may be explain'd and paraphras'd thus: *Cum alter gloriam illam ne primus forem præripuisset, studui, et operam dedi, ne solus ille esset; hoc enim solum mihi supererat, et relictum erat.* "As another had rob-

"bed me of the Glory of being the first
 "in this Way of Writing, I have labour-
 "ed hard that he might not be without a
 "Rival, for that was the only Part which
 "remain'd for me." *Ovid Epist. XIX.*

16. *Quod faciam superest præter amare nihil.*

8. *Latium.* A noted Region of Italy, between *Ætruria* and *Campania*, so call'd a *Latendo*, because *Saturn* was there feigned to hide himself for some Time. From *Latium*, the Romans are often called *Latines*.

9. *Quos opponat Græciæ.* That is, to the learned Men of Greece, who have excell'd in the several Ways of Writing, and left Works to be the Admiration of Posterity.

15. *Sin*

Merit. As another had prevented me from being the first in this Way, I took that Part which alone remain'd; that he should not be without a Rival. Nor can this with Justice be accounted Envy, but Emulation. But if Latium favours these my Attempts, it will have yet more Authors whom it may match with the Wits of Greece. If on the contrary, Envy plunders and detracts from this my Diligence, it cannot however deprive me of the Consciousness that I merit Praise. If these my industrious Labours come into your Hands, and you are able to discern the Artifice and Skill with which these Fables are contriv'd, the Pleasure of that Reflexion will banish every other Complaint. But if otherwise, and these my instructive Writings fall into the Hands of Men, whom Nature has form'd untoward and awry, who are capable of nothing but to censure such as excel them; I will bear my unhappy Destiny with Firmness and Resolution, till Fortune is at last ashamed of her Injustice.

N O T E S.

15. *Sin autem.* Commentators have been very much at a Loss, how to unravel the Meaning of this Passage. Without troubling the Reader with their different Opinions, I shall only observe, that in the Translation I have followed that Sense, which appeared to me to flow most naturally from the Train of the Poet's Speech. *Although, says he, I have been misunderstood, and maliciously censured already, yet if the Reader receives these my new Endeavours favourably, this will put an End to all my Complaints. But if otherwise, &c.* He refers probably, in this latter Part, to them who gave an ill-natured Turn to his Fables, as if they were meant against *Tiberius* and *Sejanus*, and rais'd up against him by that means those two dangerous Enc-

mies. For there is great Probability that he was accused on this very Head.

18. *Fatale exitium.* Some Commentators think this meant of the *Cross*, and tell us, that was the Punishment inflicted in Consequence of the Accusation brought against him: For say they, *Exitium* signifies Death, or in general whatever ends in the entire Ruin and Destruction of a Person or Thing. But they forget the Absurdity of fancying that this could be born *corde durato*, and with the Hope that Fortune might repent and change her Course. I am therefore more apt to believe, that *fatale exitium* signifies, *Malum quod fato, nulla nostra culpa, accidit.* For *fatolia damna* are said to be those, *quæ imprudentibus accidunt.*

P H Æ D R I F A B U L A R U M LIBER TERTIUS.

PROLOGUS ad EUTYCHUM.

O R D O.

Eutyche, si desideras legere libellos Phædri, speret vaces a negotiis, ut animus liber sentiat vim carminis. Verum, inquit, ingenium tuum non est tanti, ut momentum bene pereat meis officiis. Ergo non est causa id tangi tuis manibus, quod non contineat auribus occupatis. Fortasse dices; aliqua feria veniet, quæ vocet me ad studium petere solatio. Quæso, legesne potius viles næcias, quam impendas curam rei domesticæ, reddas tempora amicis, vaces uxori, relaxes animum, des otium corpori, ut præstes fortius vicem adjectam? Propositum est et genus vitæ est mutandum tibi, si cogitas intrare limen musarum.

PHÆDRI libellos legere si desideras,
Vaces oportet, Eutyche, a negotiis,
Ut liber animus sentiat vim carminis.
Verum, inquit, tanti non est ingenium
tuum,
Momentum ut horæ pereat officiis meis. 5
Non ergo causa est manibus id tangi tuis,
Quod occupatis auribus non convenit.
Fortasse dices: aliquæ venient feriæ,
Quæ me soluto pectore ad studium vocent.
Legesne, quæso, potius viles næcias, 10
Impendas curam quàm rei domesticæ,
Reddas amicis tempora, uxori vaces,
Animum relaxes, otium des corpori,
Ut adsuëtam fortius præstes vicem?
Mutandum tibi propositum est & vitæ genus, 15
Intrare si Musarum limen cogitas.

Ego,

N O T E S.

2. *Eutyche.* We know very little about this *Eutyche*, or what Character he bore in the Court of *Tiberias*. We read of several, of this Name, in ancient Inscriptions, but it is impossible to distinguish them with any Certainty.

Ibid. A negotiis. By this he no doubt means the Cares of a publick Employment, for so it usually signifies in the best Authors. Hence *vita negotiosa* is almost always opposed to a Life of Ease and Tran-

quillity, a Life spent in Study and Contemplation.

8. *Aliquæ venient feriæ.* Days on which it was held unlawful to engage in the ordinary Labours of Life. Hence *Cicero II. De Legibus*, says: *Feriarum festorumque dierum ratio, in liberis requiemem habet litium et iurgiorum; in servis operum et laborum; quia compositio animi conferre debet, et ad perfectionem operum rusticorum, et ad remissionem animum.* Some of these *feriæ* were

T H E

FABLES of *PHÆDRUS*,

B O O K III.

The PROLOGUE to EUTYCHUS.

IF, Eutychus, you have a Desire to read the little Books of Phædrus, you ought to be quite disengaged from Business, that your Mind at Liberty, may be the more open to the Force of Poetry. Perhaps you will tell me, that my Genius is not capable to produce any thing, worthy to take off your Attention a Moment from your Publick Employment. I therefore think it preposterous to put into your Hands, what so ill suits a Mind taken up with a Multiplicity of Affairs. No doubt you will answer, the Holidays are near, during which unbending your Thoughts from Business, you intend to apply close to Study. But, pray tell me, do you think it better to amuse yourself in reading trifling Stories, than to be employ'd in looking after your domestick Affairs, making Visits to your Friends, indulging yourself with your Wife, relaxing the Mind, or reposing the Body, that you may return with fresh Vigour to your ordinary Charge? Believe me, Eutychus, if you have a Design to cross the Threshold of the Muses, you must change your Aims, and your whole Train of

N O T E S.

were settled by the publick Calendar, others proper to particular Families. The Publick were again divided into *Feria Stativa*, observed regularly on certain stated Days; *Conceptivæ*, appointed yearly by the Magistrates and Priests; and *Imperativæ*, settled arbitrarily by the Consuls and Prætors.

17. *Pierio jugo*. *Pierius* a Mountain of *Thessaly*, in the Confines of *Macedonia*, sacred to the Muses, who were hence call'd *Pierides*.

18. *Mnemosyne*. A Nymph, feign'd by the Poets to be the Mother of the Nine Muses. The Word is originally *Greek*, and signifies the Memory. The Poets probably feign'd her to be the Mother of the Muses, because all Arts and Sciences are acquir'd and retain'd by the Help of the Memory.

19. *Artium chorus*. Chorus in its proper Signification means a Company of Persons of the same Age, who sung and danced between the Acts in Comedy or Tragedy.

Ego, quem mater mea est
enixa jugo Pierio, in qua
secunda Mnemosyne novies
fecunda peperit chorum ar-
tium Jovi tonanti; quam-
vis natus sim pene in ipsa
fabula, penitusque crasse-
rim curam habendi corde,
et incubuerim in hanc
vitam laude invita, ta-
men recipier fastidiose in
cœtum poetarum. Quid
credis posse accidere illi,
qui querit exaggerare
magas opes omni vigiliâ,
præparans dulce lacram
doli Liberi? Sed jam,
quidcumque fuerit, (ut Si-
non dixit quem fecit per-
ductus ad regem Dardaniæ)
exarabo tertium librum
stylis Æsopi, dedicans il-
lum tuis meritis et bonari.
Quem librum si leges, læ-
tabor; sin autem minus,
certe posteri habebunt que
oblectent se. Nam dice-
bis brevi sermone cur ge-
ras fabularum sit inven-
tum. Servitus obnoxia, quia
non audebat dicere que vo-
lebat, transfudit proprias
adfectus in fabellas, elusit
que calumniam fictis jocis.
Porro ego feci semitam il-
liam, viam; et cogitavi
plura, quam ille Æsopus
reliquerat, deligens quæ-
dam in meam propriam calamitatem. Quid si accusator foret alius Sejano, si testis alius
denique si judex alius; faterer me esse dignum tantis malis;

Ego, quem Pierio mater enixa est jugo,
In quo tonanti sancta Mnemosyne Jovi,
Fecunda novies, artium peperit chorum:
Quamvis in ipsâ natus sim pene scholâ,
Curamque habendi penitus corde craserim,
Et laude invitâ vitam in hanc incubuerim,
Fastidiose tamen in cœtum recipior.
Quid credis illi accidere, qui magnas opes
Exaggerare quærit omni vigiliâ,
Docto labori dulce præponens lucrum?
Sed jam, quodcumque fuerit (ut dixit Sinon,
Ad Regem quem Dardaniæ perductus foret)
Librum exarabo tertium Æsopi stylo,
Honori & meritis dedicans illum tuis.
Quem si leges, lætabor; sin autem minus,
Habebunt certe, quo se oblectent posteri.
Nunc, fabularum cur sit inventum genus,
Brevi docebo. Servitus obnoxia,
Quia, quæ volebat, non audebat dicere,
Adfectus proprios in fabellas transfudit,
Calumniamque fictis elusit jocis.
Ego porro illius semitam feci viam,
Et cogitavi plura, quam reliquerat,
In calamitatem deligens quædam meam.
Quod si accusator alius Sejano foret,
Si testis alius; judex alius denique,
Dignum faterer esse me tantis malis,

Nec

NOTES.

dy; but improperly it is used for any Num-
ber of Persons, and here for the Nine
Muses, who are said to have invented Arts.
The first was *Clio*, to whom the Ancients
ascrib'd History. 2. *Melpomene*, invented
Tragedy. 3. *Thalia*, Comedy. 4. *Eua-
rope*, the Flute. 5. *Terpsichore*, the
Harp. 6. *Erato*, the Lyre. 7. *Calliope*,
the Heroick Measure. 8. *Urania*, Astro-
logy. 9. *Polyhymnia*, Eloquence.

22. *Et laude invita*. It is not easy to
unravel the Meaning of this Passage. Com-
mentators are at a Loss what to make of
laude invita: many of them change it into
laude infecta; but without receding from
the common Reading, I think the Sense is
good and expressive, if by *laude invita* we

understand, as I have rendred it, *despising
the Glory of an active Life*.

27. *Sidon*. The Son of *Sisyphus*, a
Greek, who was present at the Siege of *Troy*,
of impenetrable Cunning and Deceit. After
the Contrivance of the wooden Horse, that
this Stratagem might be carried on with
greater Certainty, he voluntarily suffered
himself to fall into the Hands of the *Tro-
jans*, and being brought before *Priam*, so
far gain'd Credit by his insinuating Address,
that he persuaded the *Trojans* to admit the
Horse into their City. The Lines of *Vir-
gil* referr'd to here are:

*Cuncta equidem tibi, Rex, fuerint quæcum-
que fatebor,*

Vera, inquit, &c.

19. *Regem*

of Life. Even I, who was born on the Top of Parnassus, where sacred Mnemosyne bore Nine Daughters, the Chorus of Arts, to thundring Jove; although brought forth in a manner in the very School of the Muses, although I have banish'd from my Heart every Desire of heaping up Wealth, and despising the Glory of an active Life, dedicated myself wholly to this Study, yet am not without great Difficulty receiv'd into the Assembly of Poets. What do you then imagine must be his Fate, who watches Night and Day to amass a great Stock of Riches, and prefers the Sweetness of Gain to the Labour of Learning? But now whatever happens, (as of old Sinon said, when he was brought before the King of Troy) I am resolv'd to trace out a Third Book in the Stile of Æsop; and dedicate it to you, in Acknowledgment of the Honour and Goodness with which you have always used me. If you take the Trouble of reading it over yourself, it will rejoice me much: But if otherwise, yet I hope Posterity will find something in it, to improve and divert them.

Let me now teach you in a few Words, how the Manner of writing in Fables came first to be invented. Servitude, obnoxious to the Will of another, as it was not at Liberty to unveil its real Inclinations, found it necessary to wrap up its Sentiments and the Affections of the Mind in Fables, and by a Recital of pleasant Fictions fence itself from Calumny and Deceit. This narrow Path I have trac'd out into a distinct Road, and invented many Things which he had left untouch'd, appropriating some Subjects more particularly to my own Misfortunes. Had, indeed, my Accuser been any other than Sejanus, had I been condemned by the Testimony of any other Witness; or the Suffrage of any other Judge, I might perhaps own myself deserving of this Load of Woes.

N O T E S.

28. *Regem Dardaniæ.* Priam King of the Trojans. They are here called *Dardani* from *Dardanus*, the Son of *Jupiter* and *Electra*, who laid the first Foundations of that Kingdom, and gave the Name of *Dardania* to the Country round about. Soon after the Capital City of the Province got the Name of *Troy*, and the People of *Trojans*, from *Tros*, one of the Descendants of *Dardanus*.

34. *Servitus obnoxia.* That is, *Potestati et arbitrio aliorum subdita*. Some think that this is meant more particularly of *Æsop's* Situation; but I am more apt to imagine that it is to be understood of the Condition of Slavery in general, not only in the Case of a Master and Servant, but also between a Tyrant and his Subjects, in which last *Pliny*

tells us, *Omne studiorum genus paullo liberius et erectius, periculosum esse.*

38. *Ego porro illius semitam feci viam.* *Gudius* displeased with this Reading, after several Conjectures, at last fixes upon *Ego illius pro semita feci viam*. In either Case the Sense is the same: I have enlarged that Way of writing, at first confin'd within narrow Bounds. This is to be understood of those true Relations he intermix'd with Fiction, a Thing that he often boasts of.

41. *Alius Sejanus.* That is, says *Danet*, *alius a Sejanus*, as *Horace* has *alius Lysippus*. *Sejanus* governed in a Manner arbitrarily under *Tiberius*, and as we learn from *Tacitus*, exercised his Power in all Parts of the Empire. *Phædrus* had the Misfortune to fall under his Displeasure, and was accused by him

Nec delerem delerem me-
um his remediis. Si vero
quis errabit sua suspitione,
et rapiet ad se, quod erit commune omnium,
nudabit conscientiam animi.
Nihilominus, velim me ex-
cusatum habere: neque enim
est mens mihi notare singu-
las, verum ostendere ipsam
vitam, et mores hominum.
Fors aliquis dicet me fuisse
professum rem gravem. Si
Æsopus Phryx, si Ana-
charsis Scythia, potuit con-
dere eternam famam suo
ingenio: ego, qui sum pro-
pior literatæ Græciæ, cur
deseram summo inerti decus
patriæ? Cum gens Thre-
issa numeret suos auctores,
Apollusque sit parens Lino,
Musaque Orpheo, qui movit
saxa cantu, et domuit fe-
ras, tenuitque impetus He-
bri dulci mora. Ergo, li-
vor, abesto hinc, ne gemas
frustra, quoniam gloria
sollemnis debetur mihi.

Nec his dolorem delerem remediis.
Suspicionem si quis errabit suam, 45
Et rapiet ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam.
Huic excusatum me velim nihilominus:
Neque enim notare singulos mens est mihi;
Verum ipsam vitam & mores hominum osten-
dere: 50
Rem me professum dicet fors aliquis gravem.
Si Phryx Æsopus potuit, si Anacharsis Scythia
Æternam famam condere ingenio suo:
Ego, literatæ qui sum propior Græciæ,
Cur somno inerti deseram patriæ decus? 55
Threïssa cum gens numeret auctores suos,
Linoque Apollo sit parens, Musa Orpheo,
Qui saxa cantu movit, & domuit feras,
Hebrique tenuit impetus dulci morâ.
Ergo hinc abesto, livor, ne frustra gemas, 60
Quoniam sollemnis mihi debetur gloria.
Induxi te ad legendum; sincerum mihi
Candore noto reddas iudicium peto.

Induxi te ad legendum; peto reddas sincerum iudicium mihi noto candore.

N O T E S.

him of various Crimes, inasmuch that it
was with great Difficulty he escap'd, for Seja-
nus was not only his Accuser, but his Judge.

52. Phryx Æsopus. Æsop was of Phry-
gia, a Region of Asia minor.

Ib. Anacharsis. A Scythian Philosopher,
famous for his Wisdom and Prudence. He
took great Liberty in censuring the Errors
of Mankind, and left many useful Sayings
to Posterity.

56. Threïssa cum gens. Thrace is a very
considerable Region of Europe. Phædrus
pretends himself to be a Native of it, and

therefore more nearly allied to the Greeks,
the Fathers of Learning, than either Æsop
of Phrygia, or Anacharsis of Scythia.

Ib. Numeret auctores suos. Linus and Or-
pheus were the first who applied themselves
to cultivate Learning among the Greeks.
They were both, if we may believe Phæ-
drus, Natives of Thrace. As therefore the
Thracians introduc'd the Sciences into Greece,
why should I abandon the Honour of my
Country, more especially, as Apollo and the
Muses have inhabited this Region, and given
Birth to these Instructors of Greece?

57. Linoque

Woes; nor seek to mollify my Grief by such softening Expedients. But if any one forms a Judgment upon ill-grounded Suspicions, and applies to himself alone, what was intended against all in general; such a Conduct will but betray himself, and absurdly discover the inward Consciousness of his own Crimes. Yet I would willingly justify myself even to this Tribe, for it is not my Design to point at particular Persons, but to give a Picture of Life; to describe, if possible, Men and Manners. Peradventure you'll say, that I undertake a momentous Task. But if Æsop of Phrygia, and Anacharsis of Scythia, were able, by the Strength of their Genius, to acquire immortal Fame; why should I, born on the very Confines of learned Greece, abandon the Honour of my Country, and give way to a faulty Indolence? especially as Thrace has produced renown'd Writers, Linus the Son of Apollo, and Orpheus born of one of the Muses; that Orpheus, whose enchanting Notes gave Motion to Stones, tamed the wildest Beasts, and stopt the rapid Current of Hebrus by a sweet Delay. Let Envy therefore disappear, nor vainly groan, because the usual Glory is due to my Endeavours.

I have engaged you, Eutychus, to read over these Pieces; I only ask farther, that you will give me your Opinion of them with your known Candour.

N O T E S.

57. *Iinoque*. Linus the Son of Apollo and Terpsichore, was a famous Musician and Poet of Thebes.

58. *Orpheus*. The Son of Apollo and Calliope, who is said to have received the Lyre from Mercury, or, according to others, from his Father Apollo. He play'd upon it with that Skill, as to make Stones and Trees to follow him, and recover his Wife Eurydice from Hell.

59. *Hebrique*. The Hebrus, a River of Thrace, that rises in Mount Hemus, and runs into the Ægean Sea. It flows with a very strong Current.

61. *Sollemnis*. Commentators are generally displeased with this Reading, and substitute in Place of it *perennis* or *similis illis*. The first would be a vague uncertain Epithet, that any Poet might assume. *Similis illis*, is of much the same Signification with *sollemnis*: The Honour usual to those of my Country or Profession. For so Horace Book I. Ep. I. *Sollemnia insanire*, which Lambinus and Torrentius rightly explain *more solito*. What are we to understand by *Dies sollemnes*, *sacra sollemnia*, but as Burman explains it, *Sacra solita, a majoribus instituta, et a posteris certis temporibus celebranda*?

F A B. I.

ANUS *ad* AMPHORAM.

O R D O.

Anus vidit Amphoram epotam jacere, quæ adhuc spargeret Late e testa nobili odorem jucundum Falerna sæce. Postquam avida Anus traxit hunc odorem totis naribus: inquit, O anima suavis, quale bonum dicam fuisse antehac inter, cum reliquiæ tuæ sint tales?

Ille qui nunc noverit, dicet, quæ hoc pertineat.

ANUS jacere vidit epotam Amphoram,
Adhuc, Falernâ sæce, e testa nobili,
Odorem quæ jucundum late spargeret.
Hunc postquam totis avida traxit naribus:
O suavis anima, quale in te dicam bonum
Antehac fuisse; tales cum sint reliquiæ?
Hoc quo pertineat, dicet, qui nunc noverit.

5

N O T E S.

1. *Amphoram.* *Amphora* was a Vessel for holding of Wine, and is computed to have contain'd forty-eight Sextarii.

2. *Falerna sæce.* That is, *Falerri vini sæce.* Mount *Falerna* was of *Campania*, and famous for the excellent Wine it produc'd.

5. *O suavis anima.* *Walchius* is very

singular in his Explication of this Passage; he tells us that the Words are meant of the Woman herself, as if she had said: *Quantum mihi suavis est anima mea, dum tam dulcem odorem ex Falernâ sæce excitatum percipio.* It is hard to conceive what can be meant here by *anima mea*, unless we understand it of the Scent or Flavour sent up from

from

F A B. II.

PANTHERA & PASTORES.

O R D O.

Par gratia solet referri a despectis.

Olim Panthera imprudens decidit in foveam: agrestes videre, alii congerunt fustes in illam. alii onerant saxis: quidam contra miseriti illæ, quippe perituræ quamvis nemo læderet, misere panem, ut sustineret spiritum.

SOLET a despectis par referri gratia.
Panthera imprudens olim in foveam decidit;
Videre agrestes; alii fustes congerunt,
Alii onerant saxis; quidam contra miseriti,
Perituræ quippe, quamvis nemo læderet,
Misere panem, ut sustineret spiritum.

5

Nox

N O T E S.

1. *Solet a despectis.* As *Phædrus* in the Prologue to this Book takes off the Suspicion it had raised of his aiming at the Em-

peror and his Favourite, this has made Commentators industrious to find out an Application of these Fables, to the foresaid Times and

and

FABLE I.

The OLD WOMAN and the EMPTY CASK.

AN old Woman chanced to cast her Eyes on an empty Cask that was lying on the Ground, and which yet spread an agreeable Flavour from the Lees of Falernian Wine that were left in the Vessel. After greedily snuffing up the Scent for a long time, with open Nostrils: O delicious Flavour! what excellent Liquor must this Cask have at first been fill'd with, when the very Dregs are so refreshing!

Such as know me, will easily make Application of this Fable.

NOTES.

from the *Falernian Lees*, according to which it will nearly fall in with my Manner of rendering it.

6. *Tales cum sint reliquæ.* A Vessel usually retains the Flavour of what it was once fill'd with, for a long Time, even after it has been emptied.

Quo semel imbuta est recens, servabit odorem testa diu.

7. *Hoc quo pertineat.* Some explain this

of *Phædrus* himself, as if he meant, that the Reader from this Book of Fables written in his old Age, might collect what he had been in the Vigour of Youth. It may possibly hint at the Emperor *Tiberius*, who though now in the Decline of Life, still grasp'd at the Pleasures of Youth, which, to one of his Years, were only Shadows of what they had been.

FABLE II.

The PANTHER and the SHEPHERDS.

SUCH as meet with Contempt from others, usually repay it in Kind.

It happen'd once, that a Panther inadvertently fell into a deep Ditch. The Country People saw her; some attack'd her with Clubs, others pelted her with Stones; but a third Party pitying her, and perswaded that she must die in that Place, although no Hurt was offer'd to her, threw her some Bread to sustain her sinking Spirits.

NOTES.

and Persons. Accordingly they tell us, that the present Fable is a Picture of *Tiberius*, who during his Banishment to the Isle of *Rhodes*, employ'd himself wholly in studying

Nox infecuta est, agrestes
 securi abeunt domum, quasi
 inventuri illam mortuam
 postridie. At illa ut refecit
 vires languidas, liberat
 sese fovea veloci saltu, et
 properat in cubile concito
 gradu. Diebus paucis in-
 terpositis, Panthera pro-
 volat, trucidat pecus, ne-
 cat ipsos pastores, et va-
 stas caesa, sævit irato impetu.
 Tum sibi timentes, qui feræ pepercerant,
 Damnum haud recusant, tantum pro vita rogant.
 At illa; Memini, qui me saxo petierint,
 Qui panem dederint: vos timere absistite:
 Illis revertor hostis, qui me læserant.

Nox infecuta est, abeunt securi domum,
 Quasi inventuri mortuam postridie.
 At illa, vires ut refecit languidas,
 Veloci saltu foveâ sese liberat,
 Et in cubile concito properat gradu.
 Paucis diebus interpositis, provolat,
 Pecus trucidat, ipsos pastores necat,
 Et, cuncta vastans, sævit irato impetu.
 Tum sibi timentes, qui feræ pepercerant,
 Damnum haud recusant, tantum pro vita rogant.
 At illa; Memini, qui me saxo petierint,
 Qui panem dederint: vos timere absistite:
 Illis revertor hostis, qui me læserant.

10

15

N O T E S.

ing how to wreck his Vengeance upon those,
 who he thought had injured and despised
 him.

16. *Pro vita rogant.* Schioppius censures
 this Manner of Expression, as less agreeable
 to the Idiom of the Latin Tongue, but in
 Fact

F A B. III.

ÆSOPUS et RUSTICUS.

O R D O.

Homo peritus usque, vul-
 go fertur esse velocior ha-
 rici; sed causa huius non
 dicitur: quæ causa notef-
 cet hanc primam meam fa-
 bellam.

Oves pepererunt agnos
 capite humano cuidam ru-
 stico habenti pecora. Ru-
 sticus exterritus monstro,
 currit mœrens ad consulen-
 dos haricos. Hic respon-
 det monstrum pertinere ad
 caput domini, et periculum esse avertendum victimæ. Ille autem adfirmat conjugem esse adulteram,

U Su peritus hariolo velocior
 Vulgo esse fertur: causa sed non dicitur:
 Notescet quæ nunc primum fabellâ meâ.
 Habenti cuidam pecora pepererunt oves
 Agnos humano capite. Monstro exterritus,
 Ad consulendos currit mœrens hariolos.
 Hic pertinere ad domini respondet caput,
 Et avertendum victimâ periculum.
 Ille autem adfirmat conjugem esse adulteram,
 Et

Et

N O T E S.

1. *Uf peritus.* This was no Doubt a
 Proverb in Use at that Time, though I
 don't remember to have read it any where
 else. The Sense is evident. Prudence and

Experience are the best Guides to the
 Truth; indeed in forming Conjectures a-
 bout Futurity, they very often give into
 vain Conceits, but in the general are more

Spirits. Night comes on apace, all return Home without the least Concern, not doubting but to find her dead next Morning. But she soon gathering some Strength from the refreshing Morsels that had been thrown to her, with a full Spring leapt out of the Ditch, and hastes to her Den with nimble Pace. A few Days after, she sallies out, makes dreadful Havock among the Cattle, attacks the Shepherds themselves, and laying waste every where, ravages with unbridled Fury. Upon this, even they who had shewn Compassion to the Savage in her Distress, fearful on their own Account, willingly submit to the Loss of their Flocks; and beg only for their Lives. But the Panther thus answer'd them: I well remember them who attack'd me with Stones, and them that gave me Bread. Do you therefore lay aside Fear: I return an Enemy to those only who abused and insulted me.

N O T E S.

Fact we find it patroniz'd by the best Authors: Cicero himself gives an Example of it, *De Red. suo ad Quir. Cap. VII. De-*

nique ipse ad extremum pro mea vos salute non rogavit solum, verum etiam obsecravit.

F A B L E III.

ÆSOP and the FARMER.

TIS a common Saying, that a Man of Experience is wiser than a Diviner; but no Notice is taken of what gave Rise to the Proverb, which will now first appear from the following short Fable.

Some Ewes belonging to a Farmer, who fed large Flocks of Cattle, yielded him a Breed of Lambs! with human Heads. Astonished at the unusual Prodigy, he runs full of Concern and Anxiety to consult the Soothsayers. One tells him, it was a bad Omen that threaten'd his very Life, and that the Danger must be averted by a Victim. Another assures him that it mark'd the Infidelity of his Wife,

N O T E S.

to be depended upon than Divination, for here every Thing is chimerical and visionary.

Ib. Hariolo. Hariolus a Soothsayer, one who pretended to foretell future Events. *Quasi fariolu*, (says *Danet*) a *fari* vel *fando*; ut *hædus*, *fædus*.

7. *Pertinere*. The Word is very properly us'd here, and agreeable to the Manner of speaking in these Cases. So *Livy*, Lib. XXV. 16. *Aruspices ad imperatorem id pertinere prodigium præmonuerunt.*

1. *Avertendum victimæ periculum*. Prodigia and portentous Omens were always thought

Et liberos significari insi-
stos; sed posse expiari
majori hostia. Quid mul-
ta? Dissident variis sen-
tentis, adterantque cu-
ram omnium cura majore.
Æsopus stans ibi, senex
emunctæ naris, cui natura
numquam potuit dare ver-
ba: inquit; Rustice, si
vis procurare ostentum,
da exeres tuis pasturibus.

Et insitivos significari liberos;
Sed expiari posse majori hostiâ.
Quid multa? variis dissident sententiis,
Hominisque curam curâ majore adgravant.
Æsopus ibi stans, naris emunctæ senex,
Natura numquam verba cui potuit dare;
Si procurare vis ostentum, Rustice,
Uxores, inquit, da tuis pastoribus.

10

15

N O T E S.

to threaten some impending Mis-
chief, on which Account Sacrifices were of-
fered to appease the Deities and avert the

Danger.

II. *Procurare ostentum.* A Phrase in Use
among the Augurs: To avert and drive a-
way

F A B. IV.

SIMII CAPUT.

O R D O.

Quidam homo vidit si-
miam pendere ad lanium
inter reliquas merces atque
opsonia. Quæsit quid-
nam saperet? Tum lanus
jocans, inquit: Sapor ta-
lis præstatur, quale caput
est.

Æstim hoc dictum esse
magis ridicule quam vere;
quando et ego sæpe inveni homines formosos esse pessimos,
et cognovi multos facie turpi esse
optimos.

PENDERE ad lanium quidam vidit simium
Inter reliquas merces atque obsonia:
Quæsit, quidnam saperet? tum lanus jocans:
Quale, inquit, caput est, talis præstatur sapor.
Ridicule magis hoc dictum, quam vere,
æstimo.

Quando & formosos sæpe inveni pessimos;
Et turpi facie multos cognovi optimos.

homines formosos esse pessimos, et cognovi multos facie turpi esse
optimos.

N O T E S.

I. *Ad lanium.* For *apud lanium.* So
Plauti, ad forum, ad exercitum, ad præto-
rem salvere; instead of *apud.* Some tell us,

that *lanium* here is a neuter Noun, and sig-
nifies a Butcher's Shop.

5. *Ridicule.*

Wife, and that his fancied Children were a merely spurious Issue, but that even this might be expiated by an extraordinary Sacrifice. What need of many Words? They differ widely in their Conjectures, and by this Uncertainty redouble the Anxiety and Concern of the poor Farmer. When meeting by Chance with Æsop, that acute penetrating old Man, who understood Nature too well, to be imposed upon by the most artful Disguises: "Friend, says Æsop to him, if you desire to avert the threatening Omen, provide Wives for your Shepherds."

N O T E S.

way the Danger portended. Cicero de Divinat. I. Cumque magna vis videretur esse in monstris interpretandis ac procurandis in aruspicum disciplina. And again, Lib. II. Quemadmodum signa quæ a diis hominibus portenduntur procurentur, atque expicuntur, hoc prænoscere unum ex officiis divinationis ponebat Chrysippus.

F A B L E IV.

The APE'S HEAD.

A Man passing by a Butcher's Shop, saw an Ape hung up among the rest of the Provisions exposed to Sale. When asking how it might taste? Master, replied the Butcher smiling, as the Head is, such be assured the Taste will be.

I am apt to think there is more Raillery than Truth in this Answer; for I have known Persons of engaging Aspect, often very Knaves at Bottom; and some of but untoward Countenances, eminent Examples of Virtue and Merit.

N O T E S.

5. *Ridicule.* The Poet we may suppose, adds this for the Sake of Æsop, who tho' of an unhappy Aspect and Figure, was remarkable both for Wit and Virtue. In like

Manner Ovid:

*Si mihi difficilis formam natura negavit,
Ingenio formæ damna rependo meæ.*

F A B. V.

ÆSOPUS et PETULANS.

O R D O.

Successus devocat multos ad perniciem.

Quidam petulans impegerat lapidem Æsopo. Æsopus inquit, es tanto melior. Deinde dedit illi assem, prosecutus sic: mehercule non habeo plus, sed monstrabo tibi unde possis accipere. Ecce dives et potens homo venit; impinge similiter lapidem hunc, et accipies dignum præmium. Ille persuasus, fecit quod fuit monitus. Sed spes præmii fefellit impudentem audaciam, namque comprehensus persolvit pœnas cruce.

SUCCESSUS ad perniciem multos devocat.

Æsopo quidam Petulans lapidem impegerat. Tanto, inquit, melior. Assem deinde illi dedit, Sic prosecutus: Plus non habeo mehercule, Sed unde accipere possis, monstrabo tibi. 5 Venit ecce dives & potens; huic similiter Impinge lapidem, & dignum accipies præmium. Persuasus ille, fecit, quod monitus fuit. Sed spes fefellit impudentem audaciam: Comprehensus namque pœnas persolvit cruce. 10

N O T E S.

1. *Successus, &c.* Success is what generally draws Men from one Degree of Vice to another. If they are baffled in their first Attempts, this generally discourages them, and they think it vain to pursue a Method

from which they are likely to reap so little Benefit. But if things answer their Expectations, this raises their Hope, and determines them to continue in the same Course.

3. *Tanto*

F A B. VI.

MUSCA & MULA.

O R D O.

Musca sedit in temone, et increpat Mulam, inquit: quam es tarda? An non vis progredi citius? Vide ne pangam collum tibi dolere. Illa respondit: non moveor tuis verbis; sed timeo istum qui sedens sella prima, temperat meum jugum lento flagello, et continet ora frenis spumantibus.

MUSCA in temone sedit, & Mulam increpans: Quam tarda es? inquit, non vis citius progredi?

Vide, dolone ne collum pungam tibi. Respondit illa: verbis non moveor tuis; Sed istum timeo, sellâ qui primâ sedens, 5 Jugum flagello temperat lento meum, Et ora frenis continet spumantibus.

Qua-

N O T E S.

6. *Jugum flagello temperat lento meum.* There is something singular in this Way of

Expression, nor have I yet seen any Example produc'd that comes up to it. Horace indeed

F A B L E V.

ÆSOP and an INSOLENT FELLOW.

SUCCESS often draws Men on to their own Destruction.

An insolent Fellow once threw a Stone at Æsop. Friend, says he, you are so much the braver Fellow; at the same Time he gave him a Penny, and moreover added: I have, upon my Word, no more Money about me at present, but I will shew you how you may easily obtain more. See, yonder comes a Man considerably rich, throw in like manner a Stone at him, and you will not miss of a suitable Reward. The Fool, soon perswaded, follow'd the ironical Advice given by Æsop. But his audacious Impudence was disappointed of its Hope; for he was immediately secured, and condemned to the Punishment of the Cross.

N O T E S.

3. *Tanto inquit melior.* A Form of Praise and Approbation in Use among the Ancients, *Senec. de Tran. Anim. Cap. XV. Laudemus toties dignum laudibus, et dicimus, tanto fortior, tanto felicior!*

10. *Cruce.* *Crux* was the last and great.

est Punishment imposed upon Malefactors, and that which carried with it the highest Degree of Infamy. It continued in Use till the Time of *Constantine the Great*, who abolished it in Honour of the Cross of *Jesus Christ*.

F A B L E VI.

The FLY and the MULE.

A Fly seats herself upon the Pole of a Chariot, and chiding the Mule that drew it: How slow you creep along! says she, can't you mend your Pace? Take Care, or I shall soundly twinge your Neck for you with my Sting. The Mule with an Air of Contempt replies; I take little Notice of your Words, but chiefly dread him, who sitting on the Box orders my Route with a pliable Whip, and governs my Head with foaming Reins. Cease therefore

N O T E S.

indeed has *Ora frenis temperare*, but that does not in the least resemble the present Phrase. The Jaws of a wild unruly Horse, are to be bridled, and govern'd by the Reins; but what can be the Meaning of *Jugum re-*

gere, temperare? It is indeed easy to conceive how a Coachman may bind on the Traces faster or more gently; but *Jugum flagello temperare*, seems inexplicable. 'Tis for this Reason, that *Burman* fancies there must

*Quapropter aufer frivola-
tuam insolentiam; nam-
que scio ubi est frigidum,
et ubi currendum.*

*Ille qui exercet vanas
minas sine virtute, potest
merito derideri hac fabula.*

Quapropter aufer frivola insolentiam;
Namque, ubi frigidum est, & ubi currendum,
scio.

Hac derideri fabulâ merito potest,
Qui sine virtute vanas exercet minas. 10

N O T E S.

must have an Error crept into the Text, and
corrected it thus:

Ter, am flagello temperat leno meum.

I have in the Translation endeavoured to
give, as nearly as possible, what I take to
be the Poet's Idea. As to the Grammati-
cal

F A B. VII.

CANIS & LUPUS.

O R D O.

*Præloquar breviter quam
libertas sit dulcis.*

*Lupus confectus macie
forte occurrit Cani perpas-
to: dein salutant invicem:
ut restiterunt, Lupus ait.
quæso unde nites sic? aut
quo cibo fecisti tantam cor-
poris? Ego, qui sum lon-
ge fortior, pereo fame.
Canis respondit simplici-
ter: eadem conditio est tibi,
si potes præstare par of-
ficium domino. Inquit ille,
quod? Canis ait: ut si
cussis liminis, et tucaris
domini rictu a furibus.
Ego vero (respondit Lupus)
sum paratus; patior nives
nives imbresque, trahens
vitam asperam in sylvis:
quanto facilius est tibi
vivere sub tecto, et me otiosum satiari largo cibo? Ergo (ait Canis) veni mecum. Dum pro-
cedunt, Lupus adpicit collum Canis detritum a catena.*

QUAM dulcis sit libertas, breviter proloquar.

Canis perpasto macie confectus Lupus

Forte occurrit; dein salutant invicem:

Ut restiterunt, unde sic, quæso, nites?

Aut quo cibo fecisti tantum corporis? 5

Ego, qui sum longe fortior, pereo fame.

Canis simpliciter: eadem est conditio tibi,

Præstare domino si par officium potes.

Quod? inquit ille. Custos ut sis liminis,

A furibus tucaris & noctu domum. 10

Ego vero sum paratus; nunc patior nives

Imbresque, in silvis asperam vitam trahens.

Quanto est facilius mihi sub tecto vivere,

Et otiosum largo satiari cibo?

Veni ergo mecum. Dum procedunt, adspicit 15

Lupus a catena collum detritum Canis.

Unde

N O T E S.

1. *Quam dulcis sit libertas, &c.* We
meet with a Fable among those ascrib'd
to *Æsop*. whose Moral is the same with
this now before us. Two Asses, the
one D-messick, the other wont to live in
Woods, meet one another. Like Questions
and Invitations pass between them, as here
between the Dog and the Wolf. But the

wild Ass seeing his Brother oppress'd with
Burdens, and subject to the Strokes of a
Club, left him, nor envy'd his Situation.
Horace in the sixth Satire of his second
Book, gives a lively Picture of the agreea-
ble Sweets of Liberty, in the Story of the
City-Mouse and the Country-Mouse.
These *Phædrus* followed as Guides in the
Penning

fore to teaze me with your frivolous Impertinence, for I know of myself where to halt, and where to mend my Pace.

This Fable is meant to ridicule those, who though impotent and without Bravery, think to frighten others by vain Threats.

N O T E S.

cal Analysis of the Words, seeing Commentators have not been able to settle it, I think what is said may suffice.

10. *Hac derideri fabula.* I cannot represent the Moral of this Fable in a stronger Light, than by quoting a Passage from the

celebrated Characteristicks. "Great Efforts of Anger to little Purpose, serve for Pleasantry and Farce; exceeding Fierceness, with perfect Inability and Impotence, makes the highest Ridicule."

F A B L E VII.

The Dog and the Wolf.

I SHALL make appear, in as few Words as possible, the Charms and Value of Liberty.

A lean half-starved Wolf chanced to meet a well-fed plump Dog. After mutual Salutations, as they stood discoursing together; Pray, says the Wolf, how come you to look so sleek and smooth? In what Manner are you fed, that you have been able to gather so much Flesh? I, though more forward and much stronger, almost perish with Hunger. The Dog honestly answer'd: You may enjoy the same easy Condition of Life with me, if you are willing to render the like Service to a Master. What Service? says the Wolf. To watch at the Gate, and defend the House from Night Robbers. Nay for that, says the Wolf, I am sufficiently prepared: Even now I am exposed to all the Hardships of Rain and Snow, and am forced to lead a rugged savage Life in the Woods: How much more easy and agreeable to lie under a comfortable Roof, and live in Plenty without Labour or Fatigue! Come then along with me, answers the Dog. As they are jogging on together, the Wolf chanced to observe some Marks as of a Chain upon the Dog's Neck. *Whence comes*

N O T E S.

Penning of this Fable. It is observable that both *Æsop* and *Phædrus* take all Opportunities to express their Aversion to Slavery, and commend Liberty though surrounded with Hardships. They had been themselves both Slaves, and if we may credit Antiquity, had no reason to complain of ill Usage. They had both too the good Fortune to re-

cover their Liberty, and so were better able to judge of the Preference which the one State had above the other.

5. *Fecisti tantum corporis.* A Mode of Expression which we no where else meet with, but in *Phædrus*. It means properly to grow Fat, to gather a great deal of Flesh.

M

7. *Canis*

Amice, unde hoc? *Est nihil.* Tamen quæso dic. *Quia videor acer, interdum adligant me, ut quiescam luce, et ut vigilem cum nox venerit; solutus crepusculo, vager quæ visum est.* Panis adfertur ultro; deinde dat ossa de sua mensa; familia jactat frusta, et quisque pulmentarium quod fastidit. Sic meus venter impletur sine labore. Age, si est animus tibi abire quo, est licentia? Canis inquit, non est plane. O Canis, frue quæ laudas. Nolo regnare, ut non sim liber mihi.

Unde hoc, amice? Nihil est. Dic, quæso, tamen.

Quia videor acer, adligant me interdum, Luce ut quiescam, & vigilem, nox quum venerit; Crepusculo solutus, quæ visum est, vager. 20

Adfertur ultro panis; de mensa sua Dat ossa dominus; frustra jactat familia, Et, quod fastidit quisque, pulmentarium. Sic sine labore venter impletur meus.

Age, si quo abire est animus, est licentia? 25

Non plane est, inquit. Fruere, quæ laudas, Canis.

Regnare nolo, liber ut non sim mihi.

NOTES.

7. *Canis simpliciter.* That is, *aperte, absque dissimulatione.* Cic. IV. Acad. *Cum simplici bonitate, simpliciter agerem.*

17. *Nihil est.* This was the Manner of Reply usual among the Ancients, when they wanted to evade giving a direct Answer to any Question.

20. *Crepusculo solutus.* *Crepusculum* means properly that doubtful Light which we enjoy in the Morning before Sun-rising, and in the Evening soon after his Setting.

23. *Pulmentarium.* Originally a Kind of Pulse, greatly esteem'd by the first Romans, and thought to be very savoury. In the latter

F A B. VIII.

FRATER & SOROR.

ORDO.

Monitus præcepto, considera te sæpe.

Quidam habebat filiam turpissimam, idemque filium insigni et pulchra facie. Hi ludentes pueriliter, forte inspexerant speculum ut fuit positum in cathedra matris. Hic jectat se esse formosum; illa irascitur, nec sustinet jocos gloriantis fratris, accipiens (quid enim faceret aliter?) cuncta in contumeliam.

PRÆCEPTO monitus, sæpe te considera.

Habebat quidam filiam turpissimam,

Idemque insigni & pulchrâ facie filium.

Hi speculum, in cathedra matris ut positum fuit,

Pueriliter ludentes, forte inspexerant. 5

Hic se formosum jactat; illa irascitur,

Nec gloriantis sustinet Fratris jocos,

Accipiens (quid enim?) cuncta in contumeliam.

Ergo

NOTES.

1. *Præcepto monitus.* This Fable teaches the true Use we ought to make of the Possession or Want of outward Charms, Beau-

ty and Shape are very apt to fill the Mind with Vanity, and draw off our Attention from more solid and valuable Accomplishments.

comes this, my dear Friend? Why 'tis nothing at all. Nay, but tell me what it is. The Truth is, as I am sometimes apt to be a little surly, they chain me in the Day-time, that I may rest myself, and watch the better when Night comes. I am always unchain'd in the Twilight, and allow'd to wander where I please. Bread is brought to me without any Care of mine; my Master sends me Bones from his own Table, the Servants are every now and then tossing me a Bit, and the Dainties which they leave, fall to me of Course. Thus is my Belly daily fill'd, without any Trouble on my Part. Well, but tell me, when you have a Mind to go any where, are you entirely at Liberty? No really, that I can't say always. Why then, my Friend, enjoy in good Time all these boasted Advantages; for my own Part, I would despise a Kingdom, were it to cost me my Liberty.

N O T E S.

ter Times of the Commonwealth, it was used to express any Thing that was relishing, as fine Sauces, Dainties.

24. *Sic sine labore.* Phædrus to make his Moral the more instructive, artfully describes the Dog as a lazy indolent Creature, who minded only his Belly, and glo-

ried in being fed without any Labour of his own. Thus he is doubly enslaved, to his Master, and to his Appetite. It is with Reason therefore, that the Wolf despises Advantages that were Indications of Slavery, and a mean servile Dependence.

F A B L E VIII.

The BROTHER and SISTER.

LEARN from the Admonition of this Fable, to examine yourself often, and with due Attention.

A certain Man had a Daughter remarkably ugly, and a Son of a sweet and amiable Countenance. These, as they were diverting themselves one Day after the manner of Children, chanced to look into a Mirror which had been laid upon their Mother's Chair. The young Boy began to boast of his Beauty; Miss resented it, nor was able to endure the insolent Raillery of her Brother: For she interpreted all (and indeed how could she do otherwise?) as said, with a Design to affront her. She therefore runs to her Father, that she might

N O T E S.

ments. Deformity, on the contrary, renders us jealous and suspicious, ready to construe every Thing into an Affront, and from a

Consciousness that we want the Power to please, apt to believe every Thing meant in Contempt. How amiable is that Character

Ergo læsura invicem, decurrit ad patrem, criminaturque filium magnâ invidia, quod natus vir, tetigerit rem feminarum. Ille amplexus utrumque, et carpens oscula, partemque dulcem caritatem in am- bus: inquit, volo vos uti speculo quotidie: tu, ne cor- rumpas formam malis ne- quitia; tu, ut vi. as istam faciem bonis moribus.

Ergo ad patrem decurrit, læsura invicem,
Magnâque invidiâ criminatur filium, 10
Vir natus quod rem feminarum tetigerit.
Amplexus ille utrumque, & carpens oscula,
Dulcemque in ambos caritatem partiens:
Quotidie, inquit, speculo vos uti volo:
Tu formam ne corrumpas nequitia malis; 15
Tu faciem ut istam moribus vincas bonis.

N O T E S.

in either Way, which makes that Use of the Gifts of Nature mentioned in the Fa- ble! Where Beauty strives to adorn itself with Virtue and Merit; and the Want of

these outward Attractions are supplied by the Ornaments of virtuous and commenda- ble Qualities.

II. Rem

F A B. IX.

SOCRATES *ad* AMICOS.

O R D O.

Nomen amici est vul- gare, sed fides amici est rara.

Quum Socrates fundas- set sibi parvas ædes, (cu- jus non fugio mortem, si adsequar famam, et cedo invidia, dum modo absol- var cinis) nescio quis e

populo dixit sic, ut solet fieri inter ædificandum: Quare quæso tu Socrates, qui es talis vir, ponis domum tam angustam? Inquit Socrates, utinam impleam hanc veris amicis.

VULGARE amici nomen, sed rarâ est fides.
Quum parvas ædes sibi fundasset Socrates,
(Cujus non fugio mortem, si famam adsequar,
Et cedo invidiæ, dum modo absolvar cinis.)
E populo sic, nescio quis, ut fieri solet: 5
Quæso, tam angustum, talis vir, ponis domum?
Utinam, inquit, veris hanc amicis impleam.

N O T E S.

1. *Vulgare amici nomen.* This is a com- mon Observation, but not the less just for being so. You can scarce meet with an ac- cidental Acquaintance, that will not pro- fess Friendship for you, and tell you that he takes a Pleasure in serving you: but who- ever trusts to these outward Pro- fessions, will find himself miserably de- ceived. True Friendship is of a very different Nature: it enters minutely into the Concerns of those we converse with, makes us in the same Manner the same Person with them, to participate their Joys, and share their Griefs; and to be compleatly happy ourselves, only when it is in our Power to make them so.

2. *Socrates.* A famous Philosopher of Athens. The Story of his Death is well known. He was accused by *Anytus* and *Melitus*, who were afterwards both con- demned by the unanimous Voices of all the Citizens. *Socrates* himself was after his Death absolved, and had a Statue erected to his Honour.

4. *Absolvar cinis.* That is, after my Body is burnt, and reduc'd to Ashes. He alludes in this to the Manner of Interment among the Ancients; for the dead Body was placed on a Funeral-Pile, and Fire set to it; after which the Ashes were inclosed in a Coffin.

6. *Talis*

might be revenged in her Turn, and accuses her Brother with great Heat and Aggravation, that tho' a Boy he meddled with what belong'd only to Women. The old Man embracing both, and kissing them one after another, dividing equally between them the Marks of paternal Tenderness and Affection: "I would have you, my Children, to look at yourselves every Day in a Mirror; you my Son, that you may not disgrace your Beauty by vicious Morals; and you, my Girl, that you may make Amends for your indifferent Face, by the Lustre of your Virtues."

N O T E S.

11. *Rem seminarum.* *Rigaltius*, upon the supposed Testimony of *Anacreon*, explains this of Beauty, as being only what Women should value themselves upon or pretend to. But I am rather apt to think

that we are to understand it of Looking-Glasses, and such other Trifles as are used commonly by Women, in Matters of Ornament and Dress.

F A B L E IX.

SOCRATES to his FRIENDS.

THE Name of a Friend is common, but the Sincerity of a Friend is very rare.

Socrates (whose Death I would not decline, could I be sure of rising to his Fame, and after whose Example I could yield to Envy, were I perswaded of being honour'd when Dust :) This great Philosopher, I say, having laid the Foundation of a little House; one of the People, no matter who, as is usual in these Cases, ask'd him, why he a Man of such Rank, should think of building so small a Habitation? Truly, answer'd Socrates, little as it is, I wish I could fill it with real Friends.

N O T E S.

6. *Talis vir.* That is, a Man of such Rank, of so great Figure among your Fellow-Citizens. *Terence* has the like Phrase in his *Eunuch*, Act I. Sc. 2. ver. 80. *Et istam nunc times, quæ adveſta eſt, ne illum talem præripiat tibi.* And *Cornelius Nepos*, *Alcib. VI.* *Itaque et Sicilia amiſſum, et Lacedæmoniorum victorias culpæ ſuæ tribuebant, quod talem virum e civitate expuliſſent.*

7. *Veris amicis.* There is no Difficulty in finding Persons who will pretend to be

our Friends: But to meet with a Set poſſeſs'd of the Qualities which *Cicero* deſcribes as neceſſary in a real undiſſembled Friendſhip, will I believe be readily own'd a very hard Matter. *Si quis* (ſays he) *diſſigere velit amicos, oportet ut ſint firmi, ſtabiles, et conſtantes, cujus generis eſt magna penuria.* No Man ſeems to have had juſter Notions of Friendſhip than *Cicero*, or been more ſenſible of it's true Value, and the Difficulty of finding it.

F A B. X.

Poeta de CREDERE et non CREDERE.

O R D O.

Periculosum est credere et non credere, breviter exponam exemplum utriusque rei. Hippolytus obiit, quia est creditum novercæ; Rixæ ruit, quia non est creditum Cassandræ. Ergo veritas multum exploranda est, priusquam stulta sententia judicet prave. Sed ne homines elevent fabulosa vetustatem, narrabo tibi quod est factum mea memoria.

Quidam maritus quum diligeret conjugem, pararetque jam togam puram filio, seductus est in secretum a suo liberto, sperante se suffici heredem proximo. Qui libertus, quum foret mentitus multa de puero, et plura de flagitiis castæ mulieris, adjecit id quod sentiebat maxime doliturum amanti, viz. Adulterum ventitare, famamque domus pollui turpi stupro. Ille incensus falso crimine uxoris, simulavit iter ad villam, subseditque

clau in oppido; deinde noctu intravit subito januam, petens recta cubiculum uxoris, in quo mater jusserrat natum dormire, servans diligentius ætatem adultam.

PERICULOSUM est credere, & non credere.

Utriusque exemplum breviter exponam rei.
Hippolytus obiit, quia novercæ creditum est.
Cassandræ quia non creditum, ruit Ilium.

Ergo exploranda est veritas multum, prius
Quàm stulta prave judicet sententia.

Sed fabulosam ne vetustatem elevent,
Narrabo tibi, memoriâ quod factum est meâ.

Maritus quidam quum diligeret conjugem,
Togamque puram jam pararet filio,
Seductus in secretum a liberto suo,
Sperante heredem suffici se proximum.

Qui, quum de puero multa mentitus foret,
Et plura de flagitiis castæ mulieris,

Adjecit id, quod sentiebat maxime
Doliturum amanti, ventitare adulterum,
Stuproque turpi pollui famam domus.

Incensus ille falso uxoris crimine,
Simulavit iter ad villam, clamque in oppido
Subsedit, deinde noctu, subito, januam

Intravit, rectâ cubiculum uxoris petens,
In quo dormire mater natum jusserrat,
Ætatem adultam servans diligentius.

Dum

N O T E S.

3. *Hippolytus.* The Son of *Theseus*, and *Hippolyte* the *Amazon*. He was fam'd for his Chastity, and resolutely avoided all Commerce with the other Sex. *Phædra* his Step-Mother, in the Absence of her Husband *Theseus*, fell desperately in Love with him, and try'd by all the Methods of Sollicitation to gain him over to her Embraces, but he continued immoveably attach'd to Virtue. *Phædra* vex'd at her Disappointment, that she might be revenged of him, charg'd him to his Father with a Design of ravishing her. He too easily giving Credit to his Wife, threatened the Death of his Son, who had by this Time fled from the

unchaste House of his Mother-in-Law. As he was driving his Chariot along the Seaside, *Neptune* sent forth some Sea-Calves, which so frightened his Horses that they overturn'd the Chariot and kill'd him. *Phædra* upon hearing of it, conscious of the Injustice she had done him, confess'd all to *Theseus*, and in Excess of Grief stabb'd herself.

4. *Cassandra.* *Cassandra* was the Daughter of *Priam*, King of the *Trojans*. She foretold often the Ruin that threatned her Country, and warned them against those several Steps that led to it. But no Regard was paid to her Prophecies, the Fates having

FABLE X.

*The Poet's Judgment with Respect to BELIEVING
and not BELIEVING.*

TIS equally dangerous to believe too much, or not to believe at all. I will lay before you in a few Words an Example of either Case. Hippolytus dy'd, because so much Credit was given to his Step-Mother. Troy was laid in Ashes, because no Regard was had to the Predictions of Cassandra. We ought therefore to examine strictly into the Truth of the Case, that no false Impressions may be able to blind or distort our Judgment. But not to weaken the Truth of this Maxim by referring only to fabulous Antiquity, I will relate a tragical Adventure that happen'd within my own Memory.

A certain Husband who was perfectly fond of his Wife, and was now preparing to put the Manly Gown on his Son, was taken aside privately by his Freed-Man, who had Hopes of being appointed his next Heir; and who making a thousand Lies about his Son, and still more concerning the Baseness of his chaste Wife, at length added what he knew would sink deepest in the Mind of a fond Husband, that a Galant made her frequent Visits, and that the Honour of his House was stain'd by an infamous Commerce. The Husband transported with Rage at the imaginary Guilt of his Wife, pretended a Journey to his Country Seat, but privately staid in Town. When Night was a little advanced, he rushes suddenly into the House, and makes directly to his Wife's Apartment, in which she had order'd her Son to lie, that she might have a stricter Eye over his ripening Years. While the Servants are hunting for
a Light,

N O T E S.

ing decreed the Downfal of that flourishing Empire.

7. *Elevant*. Put here instead of *minuere*, undervalue. This Signification is indeed somewhat unusual; but we meet with Examples of it both in *Cicero* and *Livy*. It seems to be a Metaphor taken from a Scale, when the Weight is removed out of it: For that the Scale may mount up, it is necessary to lessen the Weight, and in Proportion as the Weight is diminished, the Scale rises. Hence *elevant crimen* may properly enough

be said instead of *minuere*.

10. *Togam puram*. The Roman Youth were allowed to wear the *Prætecta* or Magistrates Robe, till their entering Seventeen. This was a Gown edged round with a Border of Purple. At that Age they changed it for another, call'd here by *Phædrus*, *Toga pura*, because of a white Colour, without any Edging of Purple. It is call'd also by *Atholus*, *Toga virilis* and *libera*, because the Time of putting it on, was accounted entering into Manhood by the Ro-
mans;

Dum servi quærent lumen, dum familia cæcursant, ille, maritus, non sustinens impetum furentis iræ, accedit ad lectum, tentat caput in tenebris. Ut sentit caput tonsum, transfigit pectus gladio, respiciens nihil, dum vindicet dolorem. Lucernâ adlatâ, simul adspexit filium, Sanctamque uxorem dormientem cubiculo, quæ sopita primo somno senserat nil; repræsentavit pœnam facinoris in se, et incubuit ferro quod credulitas strinxerat. Accusatores postularunt mulierem, pertraxeruntque Romanæ ad centumviros. Maligna suspicio deprimit illam insentem, quod possideat bona mariti; patriciis a, fortiter tuentes causam femine innocentis. Judices tunc petiere a divo Augusto, ut adjuvaret fidem jurisjurandi, quod error criminis implicuisset ipsos. Qui postquam dispulit tenebras calumniæ, reperitque certum fontem veritatis, inquit, libertus causa maluit pœnas. Namque existens feminam simul orbam nato, et privatam viro, petiit esse miserandam quam damnandam. Quod si paterfamilias perscrutatus esset crimina damnanda, si limasset subtiliter mendacium, non evertisset domum a radicibus factis scelere.

Auris spernat nil, nec tamen credat statim. Quandoquidem et illi peccant, quos minime putes; et qui non peccant, impugnantur fraudibus.

Dum quærent lumen, dum concursant familia,
 Iræ furentis impetum non sustinens, 25
 Ad lectum accedit, tentat in tenebris caput.
 Ut sentit tonsum, gladio pectus transfigit,
 Nihil respiciens, dum dolorem vindicet:
 Lucernâ adlatâ, simul adspexit filium,
 Sanctamque uxorem dormientem cubiculo, 30
 Sopita primo quæ nil somno senserat,
 Repræsentavit in se pœnam facinoris,
 Et ferro incubuit, quod credulitas strinxerat.
 Accusatores postularunt mulierem;
 Romanque pertraxerunt ad Centumviros. 35
 Maligna insontem deprimit suspicio,
 Quod bona possideat; stant patroni, fortiter
 Causam tuentes innocentis feminae.
 A divo Augusto tunc petiere iudices,
 Ut adjuvaret jurisjurandi fidem, 40
 Quod ipsos error implicuisset criminis.
 Qui postquam tenebras dispulit calumniæ,
 Certumque fontem veritatis reperit,
 Luat, inquit, pœnas causa libertus mali.
 Namque orbam nato simul, & privatam viro, 45
 Miserandam potius, quam damnandam, existimo.
 Quod si damnanda perscrutatus crimina
 Paterfamilias esset, si mendacium
 Subtiliter limasset, a radicibus
 Non evertisset scelere funesto domum. 50
 Nil spernat auris, nec tamen credat statim.
 Quandoquidem & illi peccant, quos minime
 putes,
 Et qui non peccant, impugnantur fraudibus.
 Hoc

N O T E S.

iam; and because they were free, and left to govern their own Actions, being no longer subject to the Tutorage of Pedagogues.

12. *Herodem suffici se proximum.* Heres proximus, is the same with what Horace and Historians often call *heres secundus*. He who succeeded next, if any Accident should take off the true Heir.

26. *Tentat in tenebris caput.* Tentat, that is, *Tactu explorat.* Quintil. I. De-

c'am. 9. *Tentavit ergo cultus et pectus obiectum.*

27. *Sentit tonsum.* This is to be considered as a Mark, by which he was able in the Dark to distinguish a Man from a Woman; for it appears from History, that the Romans at that Time shaved both the Head and Beard.

30. *Repræsentavit in se pœnam facinoris.* He revenged the Act immediately upon himself.

a Light, and the whole Family run together in the utmost Confusion, the unhappy Father, unable to restrain the Violence of his mad raging Passion, flies to the Bed-side, and feels with his Hand in the Dark. Finding a Man's Head, as he knew by its being shaved, he plunges his Sword in his Breast; regarding nothing, if he can but gratify his Revenge. How soon a Light was brought, seeing on the one Side his Son weltring in Blood, and on the other his chaste Wife a-bed in her own Apartment, who fast lock'd up in her first Sleep, had heard nothing of the Noise; he revenged the rash Outrage immediately upon himself, and fell upon the Point of that Sword which a too easy Belief had provoked him to draw. The Woman was immediately indicted by the publick Informers, and dragg'd to Rome to appear before the Bench of the Hundred. Malicious Suspicions bear hard upon her Innocence, because she was become sole Mistress of her Husband's Estate. Her Counsel stand firm in her Defence, and boldly plead the Cause of oppress'd Innocence. The Judges upon this apply to the Emperor Augustus, begging that he would assist them in the honest Discharge of their Oath; because such was the Intricacy of the Charge, as to embarrass them extreamly. The Emperor, after having dispell'd the Clouds rais'd by Calumny, and by nicely balancing the Evidence come to a sure Knowledge of the Truth, gave Judgment in these Terms. "Let the Freed-man, who was the Cause of all the
" Mischief, suffer Punishment: As to the unhappy Lady, who
" has at once lost a Son and a Husband, I think her Case more
" deserving of Pity than Censure. For had the jealous Father of
" the Family, search'd with Care into the Crimes his Wife was
" accused of, and sifted this abominable Plot to the Bottom, he
" would not have overthrown and sunk his Family by so fatal a
" Crime."

Never therefore despise an Information, but be not too forward to believe every thing you hear: For it often happens, that they are in Fault whom you are farthest from suspecting, and that the most innocent are sometimes unjustly accused.

This

N O T E S.

himself. *Repræsentavit pœnam*; that is, *statim de se sumpsit pœnam*; for *repræsentare* properly signifies to pay down in Ready-Money upon the Spot.

35. *Ad centumviros*. The *Centumviri* were the proper Judges in Capital Causes, call'd hence sometimes *Causæ centumvirales*, and their Decisions *Judicia centumviralia*. *Festus* gives the following Account of them. *Cum essent Romæ triginta et quin-*

que tribus, (quæ et curiæ dictæ sunt) tetni ex singulis tribubus sunt electi ad judicandum: qui centumviri appellati sunt. Et licet quinque amplius quam centum fuerint, tamen quo facilius nominarentur, Centumviri sunt dicti. What Causes came properly under their Cognizance, we learn from *Cicero*, who in his first Book *de Oratore* says: *Facere se in causis Centumviralibus, in quibus; usucapionum, tutelarum, gentilitatum,*

Hoc potest etiam admonere simplices, ne ponderent quid opinione alterius. Namque ambitio dissidens mortalium, subscribit aut gratiæ, aut suo odio. Ille erit notus, quem cognoveris per te.

Exsecutus sum hæc pluribus verbis propterea quoniam offendimus quosdam nimia brevitate.

Hoc admonere simplices etiam potest, Opinione alterius ne quid ponderent. Ambitio namque dissidens mortalium Aut gratiæ subscribit, aut odio suo. Erit ille notus, quem per te cognoveris.

55

Hæc exsecutus sum propterea pluribus, Brevitate nimia quoniam quosdam offendimus. 60

N O T E S.

gentilitatem, adorationem, oblationem, circumlocutionem, nexum, participium, substantivum, lumen, substantivum, testamentum, raptum, aut raptum, caeteraque veram

innumerabilem, jura versentur.

40. Jurisjurandi fidem. For the Judges when they entered upon that Office, were sworn to do Justice.

51. Nic

F A B. XI.

EUNUCHUS ad IMPROBUM.

O R D O.

Eunuchus litigabat cum quodam improbo, qui super obscena dicta, et petulans jurgium, infectatus est damnum amissi corporis. En, ait Eunuchus, hoc est cur laborem validius, quia testes integritatis defuerunt mihi. Sed stulte, quid arguis delictum fortunæ? Id demum turpe est homini, quod meruit pati.

EUNUCHUS litigabat cum quodam improbo, Qui, super obscena dicta & petulans jurgium, Damnum infectatus est amissi corporis. En, ait, hoc unum est, cur laborem validius, Integritatis testes quia defunt mihi. Sed quid fortunæ, stulte, delictum arguis? Id demum est homini turpe, quod meruit pati.

5

N O T E S.

5. Integritatis testes. The Joke consists here in the Ambiguity of the Expression; because integritas may either be understood of a Man of an upright and unblameable

Life, or a Man who is so in a proper Sense, without any natural Defect. The like Criticism may be made on Testes.

7. H

F A B. XII.

PULLUS ad MARGARITAM.

O R D O.

Pullus gallinaceus, dum quærit escam in stercolino, reperit Margaritam.

IN stercolino Pullus gallinaceus Dum quærit escam, Margaritam reperit.

Jaces

N O T E S.

6. Ego qui te inveni. I have in the Version followed Gualterius, who thinks that qui is not to be taken here as a Relative, but is

instead of quomodo. To what Purpose have I found you? &c.

8. Hæ

This Story may likewise be a Warning to the more simple, that they form not their Judgment upon the Opinion of another. For the different Aims of Ambition that rule the Heart of Man, are a Cause of his being often sway'd by Favour or Dislike. He only is well known to you, whom you judge of by a personal Acquaintance.

I have enlarged more than usual in telling of this Story, because some I understand have taken Offence at my too great Brevity.

N O T E S.

51. *Nec tamen credat statim.* The Importance of Deliberation, and weighing with Care before we pass a final Judgment upon Things, is well describ'd by Seneca, Lib. II. Cap. 22. *de Ira.* *Dandum semper est tem-*

pus ; veritatem dies aperit, ne sint aures criminantibus faciles : hoc humanæ naturæ vitium suspectum, notumque nobis sit, quod quæ inviti audimus, libenter credimus, et antequam judicemus irascimur.

F A B L E XI.

The EUNUCH to an INSOLENT FELLOW.

AN insolent Fellow had once a warm Debate with a Eunuch; and besides a great deal of impertinent Language, and low vulgar Reproaches, upbraided him at last with his Loss of Manhood. "That indeed, return'd the Eunuch, is the only tender Part wherein you could have touch'd me effectually; for it must be own'd I want the Witnesses of Perfection. But why, ridiculous Fool, do you charge me with Fortune's Crime? That only is to be accounted scandalous in any Man, which he justly suffers thro' his own ill Conduct."

N O T E S.

7. *Id demum.* This Sentence, which Phædrus puts into the Mouth of the Eunuch in Place of a Moral, is in Appearance general; but that it may have its due Force in

the Fable, we are to suppose that it hinted at some Blemish in this Impertinent, which he probably ow'd to some false Step he had made.

F A B L E XII.

The COCK to a PEARL.

A Young Cock scraping in a Dunghill for Food, happen'd to find a Pearl. How fine a Thing is this, says he, to lie in so despicable

N O T E S.

8. *Hoc illis narro, &c.* We may from this learn, that there were many then at Rome

who decried our Poet's Fables, pretending that they were insignificant, and of no Service

Inquit: quanta res jaces indigno loco! si quis cupidus tui pretii vidisset te, redisset clam ad maximum splendorem. Ego, cui cibus est multo potior, qui inveni te? Ego nec possum prodesse quidquam tibi, nec tu potes prodesse quidquam mihi. Narro hoc illis qui non intelligunt me.

Jaces indigno, quanta res, inquit, loco!
Te si quis pretii cupidus vidisset tui,
Olim redisses ad splendorem maximum.
Ego quî te inveni, potior. cui multo est cibus?
Nec tibi prodesse, nec mihi quidquam potes,
Hoc illis narro, qui me non intelligunt.

N O T E S.

to the Publick. *Phædrus* here tells them | Want of Sagacity and Taste. But that
that this was a false Judgment, owing to the | Men of true Discernment would see at once
into

F A B. XIII.

APES et FUCI, VESPA Judice.

O R D O.

Apes fecerant favos in alta quercu. Fuci inertes dicebant hoc favos esse suos. Lis est deducta ad forum, Vespâ judice. Quæ, quam esset pulcherrime utrumque genus, proposuit hanc legem duabus partibus. Corpus non est incommensurabile, et color est par, ut res placeat merito in dabitur. Sed ne mea religio imprudens peccet, accipite alvos, et infundite opus ceris, ut ex sapore mellis et forma fuci ceteris bonis favorum, de quibus nunc agitur, adpareat. Fuci recusant: conditio placet Apibus. Tunc illa sustulit talem sententiam. Apertum est mihi quis non possit facere favos, aut quis fecerit. Quapropter restituo Apibus suum fructum.

Præterissem hanc fabulam silentio, si Fuci non recusassent pactam fidem.

APES in alta quercu fecerant favos.
Hos Fuci inertes esse dicebant suos.
Lis ad forum deducta est, Vespâ judice.
Quæ genus utrumque nosset quum pulcherrime,
Legem duabus hanc proposuit partibus:
Non inconveniens corpus, & par est color,
In dubium plane res ut merito venerit.
Sed, ne religio peccet imprudens mea,
Alvos accipite, & ceris opus infundite,
Ut ex sapore mellis & formâ favi,
De quibus nunc agitur, auctor horum adpareat.
Fuci recusant: Apibus conditio placet.
Tunc illa talem sustulit sententiam;
Apertum est, quis non possit, aut quis fecerit.
Quapropter Apibus fructum restituo suum.
Hanc præterissem fabulam silentio,
Si pactam Fuci non recusassent fidem.

N O T E S.

2. Fuci. Drones. They are thus described by *Pliny*, Lib. I. *Sine aculeo, velut imperfecta apes, novissimæque, a sessis, et jam emeritis incubata, serotinus sætus, et quasi servitia verarum apum, quam-brem imperant iis, primisque in opera expellunt, tardantes sine clementia puniunt,*

3. Religio mea. That is, ego Judex; for the Judges were bound by a solemn Oath to do Justice. Witnesses also were sworn, before their Testimony was receiv'd. Both these appear from the following Passage of *Cicero*, in his Oration for *Cælius*. *Habes enim judices, quem vos socium vestræ religi-*
onis,

spicable a Place! Had but some Artist found thee, sensible of thy Value, thou hadst long e'er now shone out in the full Perfection of Lustre. Why have you fallen in my Way, to whom a Meal of Meat had been far more agreeable? I, alas! can do you no Service, and you are quite useless to me.

This Story is meant for those, who have no Relish of my Fables.

N O T E S.

into the Design of his Fables, and be able to view them in all their Beauty and Use-fulness.

F A B L E XIII.

The BEES and DRONES, the WASP sitting as Judge.

SOME Bees had once work'd their Honey-Combs on the Top of a high Oak. A Set of lazy Drones insolently maintain'd, that they belong'd to them. The Cause was brought to a Hearing in Court, and the Wasp sat as Judge; who perfectly acquainted with the Temper of both, propos'd the following Law to the contending Parties. You are nearly alike in Shape, and of the same Colour; insomuch that the Matter in Dispute is plainly a doubtful Case. But that I may not thro' Imprudence violate the Oath I have taken to judge justly; let each take a Hive, and inclose your Work in waxen Cells, that from the Taste of the Honey and Shape of the Comb, we may be able to decide who have the best Title to those concerning which the Debate now is. The Drones refuse the Condition, which is readily accepted by the Bees. Upon which the Wasp thus pronounced Sentence. It is evident to me who are, and who are not capable to work the Combs; therefore I restore to the Bees what they have a just Claim to.

I should have pass'd this Fable in Silence, had not the Drones refused to submit to the Condition propos'd by the Court.

N O T E S.

onus, jurisque jurandi facile esse patiuntur. L. Luceium sanctissimum hominem, et gravissimum testem.

13. *Talem sustulit sententiam.* Several Commentators are very much displeased with this Reading. They observe that *tolere sententiam* is never said, and *sustulit pro tulit* cannot well be supposed. Gudian, to

obviate this Difficulty, reads thus:

Tunc lata litem sustulit sententia.

Burman approves of this Correction, and to confirm it observes, that *ferre sententiam* was the usual Phrase in speaking of the Decisions of the Judges, as might be made appear by innumerable Examples.

F A B. XIV.

ÆSOPUS ludens.

O R D O.

Quidam Atticus quum
vidisset Æsopum ludentem
pueris in turba puerorum,
restitit, et risit eum quasi
delirum. Quod simul se-
nex derisor potius quam di-
ridendus scripsit; posuit ar-
cum retentum in media via.
Heus sapiens, inquit, ex-
pedi quid fecerim. Popu-
lus concurrat: ille torquet
se diu; nec intelligit cau-
sam quæstionis positæ: no-
cassime succumbit. Tum
sophus victor, ait: si ba-
ueris arcum semper ten-
sum, rumpes cito; ac si
laxaris, erit utilis quam-
vis: sic ludus debet dari aliquando animo, ut redeat melior tibi ad cogitandum.

PUERORUM in turba quidam ludentem Atticus
Æsopum nucibus quum vidisset, restitit,
Et quasi delirum risit. Quod sensit simul
Derisor potius, quam deridendus senex;
Arcum retentum posuit in media via: 5
Heus, inquit, sapiens, expedi, quid fecerim.
Concurrit populus: Ille se torquet diu,
Nec quæstionis positæ causam intelligit:
Novissime succumbit. Tum victor sophus:
Cito rumpes arcum, semper si tensum habu-
eris: 10

At si laxaris, quum voles, erit utilis.
Sic ludus animo debet aliquando dari,
Ad cogitandum melior ut redeat tibi.

N O T E S.

4. *Derisor.* The Word is not to be here understood as a Reproach upon Æsop, but rather a Commendation; for Seneca in his Book V. *de Ben.* uses it in speaking of Socrates, because he was one that took great Delight in the ironical Way.

8. *Quæstionis positæ.* A Way of speaking taken from the Schools of Philosophers

and Rhetoricians; where any Subject to be debated upon was said *poni, to be proposed.* Sen. XI. Nat. Quæst. I. *De terrarum motu quæstionem posuisti.*

12. *Sic ludus, &c.* The Comparison of the Mind of Man to a Bow, is very common, and very just; for if always intent upon Business, it will lose that Spring and Energy,

F A B. XV.

CANIS ad AGNUM.

O R D O.

Canis inquit: Agno bal-
lanti inter capellas, Erras
stulte, tua mater non est
hic; ostenditque ovis se-
gregatas procul.

INTER capellas Agno balanti Canis,
Stulte, inquit, erras, non est hîc mater tua:
Ovesque segregatas ostendit procul.

Non

N O T E S.

11. *Quum crederet masculus.* This is mentioned as the Reason why he had Cause eve-

ry Day to dread the Butcher's Knife. For it was the Manner of the Ancients, as well

F A B L E XIV.

Æsop at Play.

AN Athenian seeing once Æsop playing with Nuts among a Crowd of Boys, stopt to laugh at his Simplicity. Which as soon as the old Gentleman perceived, who was too much a Wag himself to let others make Sport of him; he took a Bow unstrung, and placed it in the middle of the Street. Explain to me, says he, you who are so wondrous wise, what is intended by this. The People gather round him. He tortures his Invention a long time, nor can dive into the Meaning of the Question proposed to him: At last he gives it up, and owns himself vanquish'd. Upon which the victorious Sage: If you keep a Bow always bent, it will soon break; but if you let it go slack, it will be fit for Use when you want it. In like Manner we ought sometimes to unbend the Mind, that it may return with more Vigour to Thought and Application.

N O T E S.

Energy, which is requir'd in one who would acquit himself with Credit. A little Mind not capable to judge rightly of things, will be apt to censure the seemingly low Diversion, in which Æsop is here said to have been engaged. No doubt we are to preserve a certain Dignity even in our Amusements; but there are Times when the Mind is allow'd to throw off all Restraint, and descend to the lowest innocent Diversions.

Scipio and Lælius, when they had a Mind to indulge themselves in a full Freedom and Gaiety of Humour with Lucilius, are said

—*Nugari cum illo et discipuli ludere, donec decoqueretur olus soliti.*

Nor was the great Agesilaus ashamed, when he was surprized riding round his Hall, upon a Hobby-Horse, with his Children. He thought there was nothing in it unbeseeming the Hero.

F A B L E XV.

The DOG and the LAMB.

A Dog says to a Lamb bleating, and running about among a Flock of She-Goats: You are deceived, poor Fool, your Dame is not here; and withal points to the Sheep that were feeding apart by themselves

N O T E S.

as now, to slay the Males for Food, and preserve the Females to encrease and propagate

the Breed,

q2. Beneficium

Agnus respondit : *Non quæro illam, quæ concipit, cum libitum est ; dein portat ignotum onus certis mensibus, novissimeque effundit sarcinam prolapsam : Verum illam, quæ me nutrit admoto ubere, Fraudatque natos lacte, ne desit mihi. Tamen illa est potior, quæ te peperit. Non ita est.*

Unde illa scivit, niger, an albus nascerer ? 10
 Age porro, scisset : quum crearer masculus, Beneficium magnum sane natali dedit ;
 Ut exspectarem lanium in horas singulas.
 Cujus potestas nulla in gignendo fuit,
 Cur hac sit potior, quæ jacentis miserita est, 15
 Dulcemque sponte præstat benevolentiam ?
 Facit parentes bonitas, non necessitas.
 His demonstrare voluit auctor versibus,
 Obfistere homines legibus, meritis capi.

Agnus respondit : Non quæro illam, quæ concipit, cum libitum est ; dein portat ignotum onus certis mensibus, novissimeque effundit sarcinam prolapsam : Verum illam, quæ me nutrit admoto ubere, Fraudatque natos lacte, ne desit mihi. Tamen illa est potior, quæ te peperit. Non ita est. Unde illa scivit, niger, an albus nascerer ? Age porro, scisset : quum crearer masculus, Beneficium magnum sane natali dedit ; Ut exspectarem lanium in horas singulas. Cujus potestas nulla in gignendo fuit, Cur hac sit potior, quæ jacentis miserita est, Dulcemque sponte præstat benevolentiam ? Bonitas, non necessitas, facit parentes.

Auctor voluit demonstrare his versibus, homines obfistere legibus, capi meritis.

N O T E S.

12. *Beneficium magnum, &c.* This is to be understood ironically. *Schefferus* alone, of all the Commentators, differs from the received Opinion. He puts these Words into the Mouth of the Dog, whom he here makes to interrupt the Lamb. As if he had said : What think you of your Sex ?

How great an Advantage that you were born a Male ? What follows is supposed to be the Answer of the Lamb. But this is rather ingenious than just.

13. *Facit parentes.* The Meaning is : They are properly to be stil'd Parents, not so much who through a Necessity of Nature

F A B. XVI.

CICADA et NOCTUA.

O R D O.

Ille qui se accommodat se humanitati, fierique appetit fortas superbiæ.

HUMANITATI qui se non accommodat,
 Plerumque poenas appetit superbiæ.

Cicada

N O T E S.

1. *Humanitati qui se non accommodat.* Accommodare se humanitati, in the same Manner as Cicero, *Accommodare craticum auribus multitudinis.* By Humanity is meant that

Regard and Love to our Fellow-Creatures, that leads us to recommend ourselves to one another, by all the Offices of Kindness and Good-Will. *Seneca* gives an excellent Description

themselves at some Distance. I am not, says the Lamb, looking after her who conceives when she has a Mind, carries her unknown Burden so many Months, and at last slips from her Womb the falling Load; but after her who nourishes me with her own Milk, and defrauds her young ones, rather than see me want. Yet, says the Dog, she is to be preferr'd who gave thee Birth. Not at all, replied the Lamb: How could she know whether I should be born Black or White? But allowing that she had known it: are not my Obligations to her great, for conceiving me a Male, to live every Hour in Dread of the bloody Knife of the Butcher? But as she had no Power in conceiving or bringing me forth, why should I esteem her more than she, who took Pity on me when I was lying helpless on the Earth, and of her own Accord shew'd me all the Marks of Good-will? 'Tis Goodness makes Parents, not any Necessity of Nature.

The Author by these few Lines meant to show, that Men are naturally averse to the Restraint of Laws, but may easily be won by Kindness and Services.

N O T E S.

ture beget Children, as who maintain and bring them up with Care, and are wanting in no Instance of Kindness and Benevolence.

19. *Obssistere homines legibus.* This Moral drawn from the Fable by Phædrus, seems to be a little far fetch'd. It more naturally points out to us the proper Duty of a Parent, without which he does not deserve the Name. This mutual Benevolence

between Relations, and due Respect to the Duties that arise from our different Connections in Life, is the very Cement of Society, and necessary to hold us together, for Laws without this are of little Avail; yea, they are sometimes Temptations to lead us astray. 'Tis a common and just Observation in most Cases,

Nititur in vetitum semper, cupimusque negata.

F A B L E XVI.

A GRASSHOPPER and NIGHT-OWL.

HE who refuses to fashion himself to Humanity, often suffers the just Punishment of his ill-timed Pride.

A Grass-

N O T E S.

scription of it, Epist. 88. *Humanitas vetat superbum esse adversus socios, vetat avarum a verbis, rebus, affectibus, comem se, acilemque, omnibus præstat: nullum alie-*

num malum putat, bonum autem suum id maxime, quod alicui bonum futurum est, amat.

*Cicada faciebat acerbum
convicium Noctua, solita
querere victum in tenebris,
capereque somnum
interdium. Rogata est
ut taceret. Cœpit clamare
nullo validius. Rursus prece
accensa, accessit est magis.
Noctua, ut vidit esse nul-
lum auxilium sibi, et ver-
ba sua contemni, adgressa
est garrulam hac fallacia.
Quia cantus tui non finitur
re dormire, quis putes Ap-
ollinem facere cicada, ut
animas potare nectar, quod
Pallas donavit mihi nuper;
si non fastidis, veni, bi-
bamus etc. Illa, quæ ar-
debat siti, simul cognovit
vocem suam laudari,
advolat cupide. Noctua
egressa e cavo, confectata
est Cicadam trepidantem, et dedit leto. Sic quod viva negarat, tribuit mortua.*

Cicada acerbum Noctua convicium
Faciebat, solitæ victum in tenebris quærere,
Cavoque ramo capere somnum interdium. 5
Rogata est, ut taceret. Multo validius
Clamare cœpit. Rursus admotâ prece,
Accensa magis est. Noctua, ut vidit sibi
Nullum esse auxilium, & verba contemni sua,
Hac est adgressa garrulam fallaciâ: 10
Dormire quia me non finunt cantus tui,
Sonare citharâ quos putes Apollinem,
Potare est animus nectar, quod Pallas mihi
Nuper donavit; si non fastidis, veni,
Una bibamus. Illa, quæ ardebat siti, 15
Simul cognovit vocem laudari suam,
Cupide advolavit. Noctua, egressa è cavo,
Trepidantem confectata est, & leto dedit.
Sic, viva quod negarat, tribuit mortua.

N O T E S.

12. *Sonare cithara quos putes Apollinem.*
That is, the Sound of your Voice is such,
that any one may take it for the Harp of
Apollo. Interpreters have mistaken the
proper Meaning of *putas* here, which they
fancy respects only the Grasshopper;

whereas it ought to be understood indefinite-
ly, as if the Poet had said: *Unusquisque qui
audit, crederet non cicadam, sed Apollinem
canere Cithara.*

13. *Nectar.* The Drink of the Gods,
according to the fabulous Notions of the

F A B. XVII.

ARBORES in DEORUM Tutela.

O R D O.

*Olim divi legerunt ar-
bores, quas vellent esse in
sua tutela. Quercus pla-
cuit Jovi, et myrtus pla-
cuit Veneri, laurea Ple-
be, pinus Cybelæ, celsa
populus Herculi. Minerva
admirans, interrogavit, Quare sumerent steriles? Jupiter dixit causam;*

OLIM, quas vellent esse in tutela sua,
Divi legerunt arbores. Quercus Jovi,
Et myrtus Veneri placuit, Phœbo laurea,
Pinus Cybelæ; populus celsa Herculi. 5
Minerva admirans, quare steriles sumerent,
Interrogavit. Causam dixit Jupiter;
Interrogavit, Quare sumerent steriles? Jupiter dixit causam;

N O T E S.

2. *Quercus Jovi.* The Poet here enu-
merates the several Trees that were held sa-
cred to particular Deities, and represents the
Gods as in an Assembly, making each
Choice of his favourite Tree, to honour
it with his Protection.

7. *Honorem fructu ne videamur vendere.*

Commentators have not been able to agree
as to the Meaning of this Verse. The
more generally receiv'd Reading is, *Honore
fructum ne videamur vendere.* And they ex-
plain the Verse of the Sacrifices and other
Rites and Honours, that were paid to the
Gods in their more solemn Worship, mak-
ing

A Grasshopper raised a Noise that was very troublesome to a Night-Owl, who commonly went in Search of Food in the Dark, and slept all Day in some hollow Tree. Being ask'd to cease her Noise, she fell a screaming still more vehemently. Again Entreaty was used, but to no Purpose. The Owl perceiving there was no Remedy, and that all her Words were slighted, attack'd the noisy Creature with this Stratagem. As I find it is impossible to sleep for the agreeable Musick of your Voice, which any one might think founded from the Harp of Apolló, I have a mind to drink some Nectar, which I received lately from Pallas; if you don't despise the Entertainment, come let us drink together. The Grasshopper, who was almost dying with Thirst, hearing herself moreover so finely complimented upon her Voice, briskly skip'd up to the Place: When the Owl advancing to meet her, seized, and in an Instant kill'd her. Thus she gave by her Death that Quiet which she had deny'd when alive.

N O T E S.

Poets. *Pallas* is here supposed to make a Present of some of it to the Owl, because that Bird was sacred to her. *Pallas* was the Goddess of Wisdom, and Daughter of *Jove*.

19. *Sic vivat quod negat.* This conveys to the Reader a very useful Moral. It is the greatest Folly imaginable to refuse the common Offices of Respect and Humanity.

When voluntarily done they oblige, and make us to be held in Esteem: But if otherwise, they are often extorted from us; nay, we are sometimes made to suffer for our Obstinacy, and have no Acknowledgments in Return, because no one thinks himself indebted to us.

F A B L E XVII.

The TREES taken into the Protection of the GODS.

IN former Times, the Gods made choice of such Trees as they intended to take under their Protection. Jupiter pitch'd upon the Oak, Venus upon the Myrtle, Phœbus the Laurel, Cybele the Pine, and Hercules the tall Poplar. Minerva wondering why they all fix'd upon barren Trees, ask'd the Reason of it. Jupiter answered,

N O T E S.

ing the Sense to run thus. *Left should we abuse fruitful Trees, we might seem to do it with a Design of purchasing by their Product, the Honour and Respect of Men; so that the Worship paid by Men to the Gods, was as it were the Price which they paid for the Fertility of these Trees.* For it is well known, that the Word *honor* is often used for

the Sacrifices offered to the Gods. But this Explication, though specious enough, does not appear to me just. I incline rather to fall in with *Rigaltius*, *Buchnerus*, and *Bentley*, who read *Honorem fructu vendere*, making the Sense thus: *Left the Honour we bestow upon the Trees, by taking them under our Protection, should not seem a free Gift,*

Ne videamur vendere bonum fructu. At mehercules, ait Minerva. quis narrabit quod voluerit, Oliva est gratior nobis propter fructum. Tunc genitor Deorum atque fater humanum locutus est sic: O nata, merito dicere sapiens omnibus: gloria est stulta, nisi quod facimus est utile.

Honorem fructu ne videamur vendere.
At mehercules narrabit, quod quis voluerit,
Oliva nobis propter fructum est gratior.
Tunc sic Deorum genitor, atque hominum
fator:
O nata, merito sapiens dicere omnibus:
Nisi utile est, quod facimus, stulta est gloria.
Nihil agere, quod non profit, fabella admonet.

Hæc fabella accipiat, agere nihil, quod non profit.

N O T E S.

but sold for the Fruit we expected from them: According to this, the Sentence does not respect Men, but the Trees; and is

with more Propriety referr'd to the thing spoken of. This is farther confirm'd by the Answer of Pallas, who says, that whatever

F A B. XVIII.

PAVO ad JUNONEM.

O R D O.

Pavo venit ad Junonem ferens indigne, quod non tribuerit sibi cantus luscini. Aiebat illum lusciniū esse admirabilem cunctis auribus, se vero derideri, simul ac miserit vocem. Tunc Dea dixit gratia consolandi: sed vincis forma, vincis magnitudine; nitor zmaragdi præfulget tuo collo, explicasque caudam gemmeam pictis plumis. Pavo inquit: quo dedisti mihi tantam speciem, si vincor sono? Juno respondit: partes sunt datæ vobis arbitrio fatorum: forma tibi, vires aquilæ, melos luscini, augurium corvo; læva omina cornici; quæ omnes sunt contentæ propriis dotibus. Noli te adfectare id quod non est datum tibi, ne spes delusa recidat ad querelam.

PAVO ad Junonem venit, indigne ferens,
Cantus luscini quod sibi non tribuerit:
Illum esse cunctis auribus admirabilem,
Se derideri, simul ac vocem miserit.
Tunc consolandi gratiā dixit Dea:
Sed formā vincis, vincis magnitudine;
Nitor zmaragdi collo præfulget tuo,
Pictisque plumis gemmeam caudam explicas.
Quo mi, inquit, mutam speciem, si vincor sono?
Fatorum arbitrio partes sunt vobis datæ:
Tibi forma, vires aquilæ, luscini melos,
Augurium corvo; læva cornici omina,
Omnes quæ propriis sunt contentæ dotibus.
Noli adfectare, quod tibi non est datum,
Delusa ne spes ad querelam recidat.

N O T E S.

1. Pavo. The Peacock was sacred to Juno; for Argus was upon her Account slain by Mercury, and changed into the Figure of that Bird.

Ib. Ad Junonem. The Daughter of Saturn, and Wife and Sister of Jove. Hence Virgil:

Est ego, quæ divum incedo regina Jovisque
Et

swered, To prevent any Suspicions of our having an Eye to the Fruit, in the Honour we do them. Let every one, replies Minerva, say upon that Head what he has a mind, the Olive is by far the most agreeable to me, because of its Fruit. Upon which the Father of the Gods, and Creator of Men: O Daughter, it is with Justice that all admire your Wisdom; we aim at a false Glory, if there is nothing useful in what we do.

This Fable admonisheth to study in every thing what may be profitable.

N O T E S.

ever Pretences the Gods may have to justify their Choice, she was determined to love and honour the Olive because of its Fruit.

fulness. *Jupiter's* Answer makes the Moral of the Fable, and teaches us in all our Actions to aim at being useful.

F A B L E XVIII.

The PEACOCK to JUNO.

A Peacock came to Juno, complaining loudly, because she had not given her the Voice of the Nightingale. The Melody of the Nightingale, says she, charms every Ear, whereas I am universally derided, as often as I offer to raise my Voice. The Goddess, to quiet her, said: But you excel in Beauty and Size, your Neck shines like the brightest Emeralds, and when you spread your Tail, the painted Feathers dazzle the Sight with a Blaze of Gems. But to what End have I this fair silent Form, if I fall short of others in my Voice? You have all your different Parts assign'd you, by the supreme Disposal of the Fates. To you they have given Beauty, Strength to the Eagle, Melody to the Nightingale; good Presages to the Crow, unhappy Omens to the Raven, and all seem contented with the Gifts they have received.

Never affect that which Nature has not given you, lest upon finding your Hopes frustrated, you fall into Murmurs and Complaints.

N O T E S.

Et soror et conjux.

14. *Noli adfectare, &c.* The Poet has told us already in the Fable of the Dog and Piece of Flesh:

Amittit merito proprium, qui alienum appetit.

'Tis certainly the most ridiculous Thing in the World to affect Qualities, we have no

Pretence to, and neglect to cultivate those which we plainly have. For as in the one Case we gain nothing but Contempt, so in the other we lose the Advantages which Nature had put into our Hands. Few Men but possess some Talents, that if well attended to and improved, will make them useful and esteem'd in the World.

F A B. XIX.

ÆSOPUS ad GARRULUM.

O R D O.

Æsopus cum solus esset familia domino, jussus est parare cœnam maturius. Ergo quærens ignem, lustravit aliquot domos, tandemque invenit, ubi accenderet lucernam. Tum quod iter faceret longius circueunti, effecit brevius: namque cœpit redire recta per forum. Et quidam Garrulus e turba; Æsope, quid tibi cum lumine medio sole? Inquit, quæro hominem; et abiit festinans domum.

Si ille molestus retulit hoc ad animum, profecto sensit se non visum fuisse hominem seni, qui intempestive adluserit occupato.

ÆSOPUS domino solus cum esset familia; Parare cœnam jussus est maturius. Ignem ergo quærens, aliquot lustravit domos; Tandemque invenit, ubi lucernam accenderet. Tum circueunti fuerat quod iter longius, Effecit brevius: namque recta per forum Cœpit redire. Et quidam e turba Garrulus, Æsope, medio sole, quid cum lumine? Hominem, inquit, quæro, & abiit festinans domum. Hoc si molestus ille ad animum retulit, Sensit profecto, se hominem non visum seni, Intempestive qui occupato adluserit.

N O T E S.

1. Solus cum esset familia. Solus familia. That is, according to my Notion, When he alone made his Master's whole Family, when all his Master's Family was this single Slave. Ritterhusius indeed, gives a different Turn to the Words. He thinks that

solus can refer only to Æsop: When he alone was with his Master, suppose in Town, the rest of the Family being retir'd into the Country. He therefore joins familia with maturius, maturius familia: that is, says he, citius quam alias solemne erat

F A B. XX.

ASINUS & GALLI.

O R D O.

Ille qui est natus infelix, non modo decurrit vitam tristem, verum dura miseria sibi persequitur illam quoque post obitum.

Galli Cybeles solebant circumducere Asinum bajulantem sarcinas, gratia quæstus. Is, quam esset mortuus labore et plagis, detracta pelle, fecerunt tympana sibi. Mox rogati a quodam quidnam fecissent? hoc locuti sunt modo: Putabat se post mortem securum fore, Ecce aliæ plagæ congeruntur mortuo.

QUI natus est infelix, non vitam modo Tristem decurrit, verum post obitum quoque

Persequitur illum dura fati miseria.

Galli Cybeles circum quæstus ducere Asinum solebant, bajulantem sarcinas.

Is quum labore & plagis esset mortuus, Detracta pelle, sibi fecerunt tympana.

Rogati mox a quodam, delictio suo

Quidnam fecissent? hoc locuti sunt modo:

Putabat se post mortem securum fore,

Ecce aliæ plagæ congeruntur mortuo.

N O T E S.

4. Galli Cybeles. They were also call'd Corybantes, and Idaei Dactyli. These Priests of Cybele were all Eunuchs, and by Nation Phrygians. In their solemn Processions

they danced in Armour, making a confused Noise with Timbrels, Pipes, and Cymbals, howling all the while as if they were mad, and cutting themselves as they went along.

F A B L E XIX.

ÆSOP to a PRATTLE R.

WHEN Æsop was his Master's whole Family, he one Day received Orders to get ready Supper sooner than usual. He therefore went out to fetch some Fire, and went through several Houses; at last he found a Place where he might light a Candle. As he had taken a long Circuit, he wanted, if possible, to shorten it in returning, and took his Way home directly through the Forum. Upon this, one of the Crowd, an impertinent Prattler ask'd: Pray Æsop, what can you have to do with a Light in full Day? I look, answer'd he, if I can find a Man: and immediately hasted Home.

If this Impertinent had reflected upon the Answer made him, he must have been sensible that the Sage did not take him for a Man, who could so unseasonably fall a rallying him, though engaged another Way.

N O T E S.

familia, quæ tunc domo aberat. But this Explication is more ingenious than solid.

10. *Hoc si molestus, &c.* This Remark is by far too obvious: The Poet must have supposed his Reader dull indeed, if he was not able to make it of himself before. Something should always be left to be supply'd by the Reader's Fancy, otherwise the

Author's Observations will often appear flat and trifling. Such is the Moral now before us; a Remark too insignificant for a School-Boy to make. He had done much better to observe, that to interrupt another with idle Questions when he is busy, is the Mark of an impertinent silly Temper.

F A B L E XX.

The Ass and the PRIESTS of CYBELE.

HE that is born unhappy, not only runs through an uncomfortable Life; but the cruel Rigours of Destiny pursue him even after Death.

The Priests of Cybele were wont, in their Alms-begging Processions, to lead about an Ass, that served to carry their Burdens. When he was dead with Labour and Stripes, they tore off his Skin, and made it into Drums. Being ask'd by one, what they had done with their Favourite, they answer'd in these Words: He fancied that after Death he should rest in Quiet; but see, though no more in Life, he is still urged with fresh Blows.

N O T E S.

Ib. Cybeles. The Daughter of Heaven and Earth, and Wife of Saturn. She had her Name from Cybele a Mountain of Phrygia, where Divine Honours were first paid

her. She is also spoken of under a great many other Names; as *Rhea*, *Ops*, *Berecynthia*, the *Idæan* Mother, the Mother of the Gods, and the great Goddess.

PHÆDRUS

P H Æ D R I F A B U L A R U M LIBER QUARTUS.

F A B. I.

De MUSTELA & MURIBUS.

O R D O.

Hoc genus scribendi videtur tibi ioculare: et sane, dum habemus nihil majus, ludimus calamo levi. Sed intus diligenter has nœnias; quantum utilitatem reperies sub illis? Non semper sunt ea quæ videntur; frons prima decipit multos, ræra mens intelligit quod cura condidit angulo interiore. Sed ne existimes locutus hoc sine mercede, adjiciam fabellam de Mustela et Muribus.

Quæ Mustela, debilis ævis et senectâ, non valeret adsequi Mures veloces, involvit se farinâ, et abjecit negligenter in obscuro loco. Mus putans escam, adfluit, et compressus neci occubuit.

JOCULARE tibi videtur: & sane levi,
Dum nihil habemus majus, calamo ludimus;

Sed diligenter intueri has nœnias;
Quantam sub illis utilitatem reperies?
Non semper ea sunt, quæ videntur; decipit 5
Frons prima multos, ræra mens intelligit,
Quod interiore condidit cura angulo.

Hoc ne locutus sine mercede existimes,
Fabellam adjiciam de mustela & muribus.

Mustela, quum, annis & senectâ debilis, 10
Mures veloces non valeret adsequi,
Involvit se farinâ, & obscuro loco
Abjecit negligenter. Mus, escam putans,
Adfluit, & compressus occubuit neci. Alter

N O T E S.

5. *Non semper ea sunt.* As *nœniæ* goes before, Commentators have been at a Loss where to apply *ea*. Bentley for this Reason changes the Reading into *non semper res sunt*. But to me there appears no Necessity for any such Alteration. This may be considered as a general Sentence, independent on what goes before, or it may refer to the next Fable, where a Weasel lurk'd under the Appearance of a Heap of Meal. What

more common, than to see *ea* instead of *res*? Every Beginner knows thus much. Nay, let us suppose that *nœniæ* is to be understood here, there is nothing unusual in this Change of the Gender. Quintil. Præm. Lib. I. *Est aliquid consummata eloquentia, neque id ad (pro ad eam) pervenire natura humani generis prohibet.* Many other Examples might be brought to confirm this, were it needful.

7. Quod

T H E

FABLES OF PHÆDRUS,

BOOK IV.

F A B L E I.

The WEAZEL and MICE.

YOU think this way of Writing agreeable and diverting: and indeed having nothing of greater Importance to mind, I love to amuse myself in such like Trifles. But yet after all, if you examine these Pieces with a little Attention, how many useful Lessons will you find couch'd under them? Things are not always what they seem to be; the first Appearance deceives many, and 'tis but seldom that the Mind can reach what the masterly Skill of an Author has conceal'd in some choice Corner of his Work. Yet that no one may fancy I have advanced this without Grounds, I shall add a short Fable of the Weazel and Mice.

A Weazel worn out with Years, and weaken'd by Old Age, finding that she was not able as formerly to overtake the nimble Mice, wrapt herself up in Meal, and threw herself carelessly along in a dark unsuspected Place. One of the Mice thinking her Food, jump'd upon her, but was suddenly snatch'd, and crush'd to Death.

Another

N O T E S.

7. *Quod interiore condidit cura angulo.* Which the Care and Industry of the Author purposely conceal'd, and hid in the Recesses of his Fable, that Instruction might thence flow insensibly to his Reader.

8. *Sine mercede.* This is commonly interpreted *frustra, sine gratia*. I am apt to think it means here *without Grounds, without Proof*; for the Proof of what we aim at,

is the Reward of industrious Researches.

10. *Mustela, &c.* This is nearly copied from a Fable in *Æsop, of the Cat and Mice*. The Cat unable to pursue them with her usual Agility, hung herself up as dead upon a Cross-Bar; when one of the Mice discovering the Cheat, said: *Harkee, should you even assume the Appearance of a Bag of Corn, I will not venture near you.*

P

19. Sic

Alter perit similiter, de-
inde certius pe it. Aliquot
secutis, tandem et Mus re-
torridus venit, qui sæpe
effugerat laqueos et musci-
pula, cernensque procul in-
fidias hostis callidi, in-
quit : tu quæ jaces, valeas sic, ut es farina.

Alter similiter, deinde periit tertius ;
Aliquot secutis, venit & retorridus,
Qui sæpe laqueos & muscipula effugerat,
Proculque insidias cernens hostis callidi,
Sic valeas, inquit, ut farina es, quæ jaces.

15

NOTES.

19. Sic valeas. That is, to use the
Words of a celebrated Commentator, Ita
pereas. Quia enim revera non erat farina,
ideo imprecatur, ut eodem modo valeret, quo
farina

F A B. II.

VULPIS et UVA.

O R D O.

Vulpiscia fame, ad-
petebat uvam in alta vinea,
saliens summis viribus :
quam ut non potuit tan-
gere, ait discedens : Uva
nondum est matura, nolo
sumere eam acerbam.

FAME coacta Vulpis altâ in vinea
Uvam adpetebat, summis saliens viribus :
Quam tangere ut non potuit, discedens ait :
Nondum matura est, nolo acerbam sumere.
Qui, facere quæ non possunt, verbis elevant, 5
Adscribere hoc debebunt exemplum sibi.

Illi qui elevant verbis,
ea quæ non possunt facere, debebunt adscribere hoc exemplum sibi.

NOTES.

4. Nondum matura est. This is perhaps, one
of the most ingenious Fables of the whole
Composition. It strikes the more, as it ex-
poses a silly Vanity which almost every one
has some time or other experienc'd in him-
self, and therefore cannot avoid discerning
how nearly the Picture resembles the Ori-
ginal. For if we look into the several
Ranks of Men we shall find it an universal
Rule with them, to despise every thing they
cannot

F A B. III.

EQUUS et APER.

O R D O.

Aper dum volutus sese,
turbavit vadum, quo Equus
fuerat solitus sedare sitim.

EQUUS sedare solitus quo fuerat sitim,
Dum sese Aper volutat, turbavit vadum:
Hinc

NOTES.

4. Auxilium petit hominis. Horace, in his
Epistle to Aristus Fuscus, commending a
Country Life, gives us this same Fable of
the Horse and the Stag.

Another in like Manner, and then a third perished. Some others meeting with the same Fate; at last an old crafty brindle-colour'd Mouse came, who had often before escaped the Snares and Traps laid for her, and discerning at once the Ambush of her cunning Foe: So may it fare with you, says she, as you that lie there are Meal.

N O T E S.

farina esset; id est, non valeret, sed periret. | *nos diffidium volunt;* and many others.
So Terence, And. IV. 2. *Valeant qui inter*

F A B L E II.

The FOX and GRAPE.

A Fox urged by Hunger, wanted much to reach a fine Cluster of Grapes on a high Vine, jumping with all his Might. But seeing that it was impossible for him to touch the inviting Morsel, he withdrew, saying: "It is not as yet ripe, nor do I care much for eating it while it is green."

This Example may be fitly applied to those who pretend to despise what they find is out of their Power.

N O T E S.

cannot obtain. A Statesman that has been discarded, inveighs against the Corruption of the Times, and would not for the World be concerned in the Management of Publick Affairs. Men who have been unsuccessful in the Pursuits of Ambition, cry out against a Court-Life, and can speak with wonderful Eloquence against a slavish Dependence

on the Great, and the fawning cringing Complaisance, which the Hopes of Advancement in that Way subject a Man to. All this is the pure Effect of Pride and Vanity; and he who would act in every thing with true Greatness of Mind, must extinguish such impertinent Notions.

F A B L E III.

The HORSE and the BOAR.

A Boar, by wallowing in the Place where a Horse used to quench his Thirst, had disturb'd the Water. Upon this a Quarrel arose.

N O T E S.

Imploravit opes hominis, frænumque recepit. | tells us, that *Stesichorus* was the first who used this Fable to the Citizens of *Hymara*,
Aristotle, B. II. Ch. 20. of his *Rhetorick*, |
P a to

Lis est orta hinc. Sonipes iratus fero, petiit auxilium hominis, quem levans dorso, rediit ad hostem. Eques postquam interfecit, hunc jactis telis, traditur locutus sic. Lætor me tulisse auxilium tuis precibus, nam cepi prædam, et didici quam sis utilis. Atque ita coëgit frenos invitum pati. Tum mœstus ille: Parvæ vindictam rei Dum quæro demens, servitutem reperi. Hæc iracundos admonebit fabula, Impune potius lædi, quam dedi alteri.

Hinc orta lis est. Sonipes, iratus fero, Auxilium petiit hominis; quem dorso levans, Rediit ad hostem. Jactis hunc telis eques 5 Postquam interfecit, sic locutus traditur. Lætor, tulisse auxilium me precibus tuis; Nam prædam cepi, & didici quàm sis utilis. Atque ita coëgit frenos invitum pati. Tum mœstus ille: Parvæ vindictam rei 10 Dum quæro demens, servitutem reperi. Hæc iracundos admonebit fabula, Impune potius lædi, quam dedi alteri.

Hæc fabula admonet homines iracundos, potius lædi impune, quam dedi alteri.

N O T E S.

to warn them against the Usurpations of Phalaris. There is indeed a little Variation in the Manner of telling it, but the Design in each is the same.

12. *Hæc iracundos.* The Moral is just,

and arises very naturally from the Fable. It is the greatest Madness in the World, to let our Passions so far get the better, as to part with whatever is dearest to us for their Gratification. He that dreading Poverty, says
Horace

F A B. IV.

ÆSOPUS interpretes TESTAMENTI.

O R D O.

Tradam posteris brevi narratione, esse sæpe plus boni in æro, quam in turba.

Quidam Atticus decedens reliquit tres filias: unam formosam, et venantem circulis; at alteram lanificam, frugi, et rusticam; tertiam devotam viro, et turpissimam. Senex autem fecit matrem harum heredem, sub conditione, ut distribuat totam fortunam æqualiter tribus, sed tali modo, ne possideant aut fruantur data; tam simul defuerint habere res quas acceperint, conferant centena sestertia matri.

PLUS esse in uno sæpe, quam in turba, boni, Narratione posteris tradam brevi. Quidam decedens tres reliquit filias; Unam formosam, & oculis venantem viros; At alteram lanificam, frugi, & rusticam; 5 Devotam viro tertiam, & turpissimam. Harum autem matrem fecit heredem senex, Sub conditione, totam ut fortunam tribus Æqualiter distribuat; sed tali modo, Ne data possideant aut fruantur; tum, simul 10 Habere res defuerint, quas acceperint, Centena matri conferant sestertia.

Athenas

N O T E S.

1. *Boni.* A common Word that extends to the Gifts both of the Mind and Body, to be understood here of Sagacity and Pene-

tration.

2. *Narratione brevi.* Gadius observes here, that we ought to read *gravi* instead of

rose. The Horse greatly enraged against his fierce Adversary, applied to Man for Help, and receiving him upon his Back, return'd to the Encounter. The Horseman, after having slain the Boar by the Javelins which he darted at him, is said to have address'd the Horse in this Manner. " 'Tis well that I so readily granted you
 " the Assistance which you demanded of me; for I have both made
 " myself Master of the Prey, and learned how useful a Creature
 " you are." And immediately forced him, though unwillingly, to submit to the Rein. Upon this, the Horse greatly dejected:
 " Fool that I am, in seeking to revenge a trifling Wrong, I have
 " plunged into irrecoverable Slavery."

This Fable will teach Men of vindictive Spirits, that it is better to suffer patiently under an Injury, than surrender ourselves into the Power of another.

N O T E S.

Horace when he applies this Fable, parts with that invaluable Jewel Liberty, will always be subject to a Tyrant of some Sort or other, and be a Slave for ever; because blinded by Avarice, he would not be satisfied with a Competency in Independence.

F A B L E IV.

Æsop interpreting a WILL.

Posterity may learn from the following Relation, that we find often more Penetration in one Man, than in whole Crowds.

A Citizen of Athens dying, left behind him three Daughters. The one beautiful and engaging, whose Looks ensnared all that beheld her; the other frugal, industrious and fond of a Country Life; a third ugly, and much addicted to Drinking. The good old Man appointed their Mother Executrix of his Will, but upon Condition that she should divide his Estate equally among the three; yet in such Manner that they might neither possess nor enjoy what was allotted them, and that as soon as they should cease to have what had been given them, they should contribute each a Hundred Thousand Sesterces to their Mother. The Noise of this unusual Will

N O T E S.

of *brevi*, this Fable being among the longest of our Poet. But in answer to this it may be said; that we have here rather a Narration than a Fable, and it is in Fact stil'd such by the Poet. For *Phædrus* in the Prologue to his second Book tells us, that it was his Design to insert some true Histories among his Fables. Now in these it is necessary that Things be told in Order and Method; whereas in Fables nothing is mentioned,

Rumor implet Athenas ; mater sedula consulit peritos juris, nemo expedit quo pacto non possideant quod fuerat datum, capiantve fructum ; deinde quam ratione illæ quæ tulerint nihil, conferant pecuniam. Postquam mora longi temporis est consumpta, nec sensus testamenti potuit colligi, parens, neglectis jure, advocavit filium. Seponit mœchæ vestem, mundum muliebrem, Lavationem argenteam, eunuchos glabros. Lanificæ agellos, pecora, villam, operarios, Boves, jumenta, & instrumentum rusticum. Potrici plenam antiquis apothecam cadis, Domum politam, & delicatos hortulos. Sic destinata dare quum vellet singulis, Et adprobaret populus, qui illas noverat, Æsopus mediâ subito in turba constitit : O si maneret condito sensus patri, Quàm graviter ferret, quod voluntatem suam Interpretari non potuissent Attici ! Rogatus deinde, solvit errorem omnium. Domum & ornamenta, cum venustis hortulis, Et vina vetera date lanificæ rusticæ. Vestem, uniones, pedisequos, & cetera Illi adsignate, vitam quæ luxu trahit. Agros, vites, & pecora cum pastoribus Donate mœchæ. Nulla poterit perpeti, Ut moribus quid teneat alienum suis. Deformis cultum vendet, ut vinum petat. Agros abjiciet mœcha, ut ornatum paret ; At illa gaudens pecore, & lanæ dedita, Quâcumque summâ tradet luxuriæ domum. Sic nulla possidebit, quod fuerit datum, Et dictam matri conferent pecuniam, Ex pretio rerum, quas vendiderint singulæ.

Ita, mater sedula consulit peritos juris, nemo expedit quo pacto non possideant quod fuerat datum, et singulæ conferent dictam pecuniam matri, ex pretio rerum quas vendiderint.

N O T E S.

mentioned, but what conduces to the main End, all other Circumstances being overlook'd. Yet there is a certain Brevity which belongs also to Narrations, and that now before us is an Instance of it, being in every thing agreeable to the Rules laid down

by Rhetoricians, and admitting nothing superfluous. Thus in the Beginning he does not trouble us with the Account of the Testator, his Family, and the Place where he liv'd ; but marks him only by the general Word *quidam*. In like Manner he omits the

Will soon spread all over Athens. The careful Mother consults the learned in the Law, but not one was able to unravel the Difficulty, how they should neither possess nor enjoy what had been given them; and again, how without this they should be able to contribute the Sum allotted to the Mother's Share. After a long time had been spent in useless Debate, without being able to come at the Meaning of the Will, the Mother neglecting Forms of Law, resolved to act according to Equity. For the Coquette she designs the Wardrobe, all the Women's Ornaments, the bathing Vessels of Silver, and beardless Eunuchs. To her who lov'd a Country Life she allots the Farm, Cattle, Country-Seat, labouring Slaves, Oxen, Beasts of Burden, and all the Instruments of Husbandry. Lastly, for her who was addicted to Wine, she reserves the Cellar well stock'd with old Casks full of the best Liquor; a neat House and fine Gardens. After resolving to distribute in this Manner among them their Father's Fortune, and that the People, who knew their different Tempers, approved of the Design: Æsop suddenly stands up in the midst of the Assembly. "O did the Father retain any Sense of Things after his being laid in his Grave, what Grief would it occasion to him, to see the Athenians unable to interpret his Will!" Upon this his Opinion being ask'd, he thus convinced them of the general Error they had fallen into.

The House, Furniture, fine Gardens, and old Wine, give to the frugal industrious Maid, who loves the Country. Assign the rich Cloaths, Jewels, Servants, and such like, to her who is fond of a Life of Luxury and Ease. The Lands, Vines, Cattle and Shepherds, be the Portion of the Coquette. For none of them will be able to endure long what so little agrees with their Temper and Inclinations. The ugly one will sell all her Ornaments to purchase Wine; the Coquette will strip herself of Lands, to procure fine Cloaths; and she who delights in Cattle and Spinning, will part with her Habitation of Luxury at any Price. Thus none will possess the Portion assign'd them, and by the Sale of their several Shares, will be able to pay to their Mother the Sum mention'd in the Will.

In

N O T E S.

the long Debates and Consultations of the Lawyers. Nor does he pursue the Event of the Matter, but after producing the Judgment of Æsop, concludes his short and elegant Narration.

12. *Centena sestertia*. Each a hundred *sestertia*, or a hundred thousand Sesterces. For we are to distinguish carefully between *sestertius* of the Masculine Gender, and *sestertium* Neuter. The *Sestertius* was a Sil-

ver Coin, in Value equal to a fourth Part of the *Denarius*, that is, nearly *Two-pence* of our Money; for the *Denarius* is commonly rated at *Seven-pence-half-penny*. The *Sestertium* Neuter was equal to a Thousand *Sestertii*, and therefore *centena Sestertia* amounts in our Money to *Eight Hundred and Seven Pounds, Five Shillings and Ten-pence*.

20. *Fidem advocavit, jure neglecto. Ad-*
vacare

Ita, solertia unius hominis reperit quod fugit imprudentiam multorum.

Ita, quod multorum fugit imprudentiam, Unius hominis reperit solertia.

N O T E S.

exare signifies properly to call any one for his Counsel and Advice, whence in speaking of Lawyers and Counsellors, the Word

advocati is frequently used. Here the Mother is said *advocare fidem*; that is, Equity and Justice: Because finding so much Difficulty

F A B. V.

Pugna MURIUM et MUSTELARUM.

O R D O.

Quam Mures, (quorum historia pingitur in tabernis) victi exercitu Mustelarum fugerent, et trepidarent circum artes cavos, tamen egre recepti, evaserunt necem. At duces eorum, qui ligarent cornua suis capitibus, ut milites haberent conspicuum signum, quod sequerentur in prælio, hæserunt in portis, captique sunt ab hostibus; quos victor merfit immolantes avidis dentibus, tartareo specu capæis alvi.

Cum eventus tristis premit quemcumque populum, magnitudo Principum periclitatur, sed plebes minuta latet facili præsidio.

QUUM victi Mures Mustelarum exercitu
(Historia quorum in tabernis pingitur)
Fugerent, & artos circum trepidarent cavos;
Ægre recepti, tamen evaserunt necem.
Duces eorum, qui capitibus cornua 5
Suis ligarent, ut conspicuum in prælio
Haberent signum, quod sequerentur, milites,
Hæserunt in portis, suntque capti ab hostibus;
Quos immolatos victor avidis dentibus
Capæis alvi merfit tartareo specu. 10
Quemcumque populum tristis eventus premit,
Periclitatur magnitudo Principum,
Minuta plebes facili præsidio latet.

N O T E S.

3. *Trepidarent.* Expresses here a Haste and Eagerness mixed with Fear. The Reader may find the Word fully explain'd by *Cortius* in his Remarks upon *Salust de bello Jugurthino*, Sect. 67. *Trepidare ad arcem oppidi.*

10. *Capæis alvi merfit tartareo specu.* This and the foregoing Lines are written in the pompous Style of Tragedy, which when

applied thus to low and trivial Subjects, is of admirable use to give the whole a ridiculous Turn. *Plautus* makes good Use of it in his Plays; and *Horace* too in his Satires and Epistles gives us several Specimens of his Skill this Way. Nor is *Terence* wholly without it, as is evident from the following Line:

Qui templa cæli summa sonitu concutit.

In

In this Manner the Sagacity of a single Man found out what had proved too hard for the superficial Enquiries of many.

N O T E S.

culty in the Letter of the Will, she was resolved to be guided by what seem'd fit and reasonable, without any Regard to strict

Forms of Law.

36. *Uniones.* Jewels, so call'd because it is hard to find two alike.

F A B L E V.

The Battle of the WEAZELS and MICE.

WHEN the Mice over-power'd by an Army of Weazels (whose History is sometimes painted on the Walls of Inns and Publick Houses) had betaken themselves to Flight, and were striving with unusual Hurry and Trepidation to get into their narrow lurking Holes; where by reason of the Greatness of the Crowd, they could scarce enter to save themselves from instant Death: Their Leaders, who had bound Horns to their Heads, that the Soldiers might have a conspicuous Sign whereby to distinguish and follow them in the Battle, stuck fast at the Entrance, and fell into the Hands of the Enemy. The Victors immediately devour'd them with greedy Teeth, and plunged them into the dismal Den of their capacious Paunch.

When a People are reduced to the last Extremity, the Grandeur of the more powerful is chiefly expos'd to Danger, whereas the humble Crowd are safe under the Shelter of their own Meanness.

N O T E S.

In the Speech of a Villain who had deflower'd a Virgin, and amidst his Triumph calls upon *Jupiter* in all the Pomp of Verse.

12. *Periclitatur magnitudo, &c.* This is the same Moral that he draws from a former Fable:

— *Tuta est beminum tenuitas,
Magnæ periculo sunt spes ebnoxiae.*

13. *Alinata plebes.* Some technical Commentators, and even *Ritterbusius* himself tells us, that *plebes* for *plebs* here is an antiquated Word. They seem to have forgot that it is almost always used by *Juvy*, and that we often meet with it also in *Salust*, and in his great Admirer and Copier *Tacitus*.

F A B. VI.

POETA in FABULARUM suarum CENSORES.

O R D O.

*Tu nasute, qui destringis
res scriptas, et fastidis
legere hoc genus poematum,
sustine libellum parva pa-
tientia, dum placo severi-
tatem tuae frontis, et Æ-
sopi prodit in ævis co-
thurnis.*

*Utinam pirus nata in
jugo nemoris Pelii, nec um-
quam concidisset bipenni
Thessala! nec Argus fa-
bricasset ratem opere Pal-
ladio ad audacem viam
professæ mortis! Quæ
prima patefecit sinus in-
hospitalis Ponti, in per-
niciem Grajùm et Barba-
rùm. Namque et domus
superbi Ætæe luget, et reg-
na Peliae jacent scelere
Medeæ. Quæ involvens
sævum ingenium variis modis,
illic explicuit fugam per artus fratris;
hic infecit manus Pe-
liadum cæde patris.*

TU, qui, nasute, scripta destringis mea,
Et hoc jocorum legere fastidis genus,
Parvâ libellum sustine patientiâ,
Severitatem frontis dum placo tuæ,
Et in cothurnis prodit Æsopus novis. 5
Utinam nec umquam Pelii nemoris jugo
Pinus bipenni concidisset Thessala!
Nec ad professæ mortis audacem viam
Fabricasset Argus opere Palladio ratem!
Inhospitalis prima quæ Ponti sinus 10
Patefecit, in perniciem Grajùm & Barbarùm.
Namque & superbi luget Ætææ domus,
Et regna Peliae scelere Medeæ jacent:
Quæ, sævum ingenium variis involvens modis,
Illic per artus fratris explicuit fugam; 15
Hic cæde patris Peliadum infecit manus.

Quid

N O T E S.

1. *Tu qui nasute.* Nasute is not here an Adverb according to the Notion of *Rittersbusch*, but a Vocative, as before in the eleventh Fable of the third Book.

Sed quid fortæ, stulte, del. sum arguis? Nasutus is not so properly (as some have interpreted it,) one who is quick at apprehending the Mistakes and Errors of another; as a Sneerer, a Rallier, *qui naso adunca suspendit homines.*

5. *Et in cothurnis ævis.* That is, in the stile of Tragedy, a Manner that was new and unusual to Æsop. The *Cothurnus* was a kind of square high Boot worn by the Actors of Tragedy, and has hence been made to express the more sublime and elevated Language of that Poetry.

6. *Utinam nec umquam.* This is the Beginning of the *Medea* of *Euripides*, but abrig'd and chang'd by *Phædrus* in his own Manner. The same had been before translated by *Essius*.

Ibid. Pelii nemoris. Pelion was a Mountain of *Thessaly*, where was a Grove of Pine Trees. These were afterwards cut down, and employed in building the Ship for the Expedition of the Golden Fleece.

9. *Argus.* So the Artificer was call'd, that built the Ship, which carried *Jasen* and the Flower of the Grecian Nobility to *Colchos*. From him the Ship herself was call'd *Argo*, and the Expedition, that of the *Argonauts*.

Ib. Opere Palladio. By the Assistance and Advice of *Pallas*. This will be better understood by a Passage of *Claudians*:

— — — *Ipseque secandis
Argo trahibus jacent sudasse Miner-
vam.*

10. *Inhospitalis ponti.* *Pontus Euxinus*, the *Euxine*, which *Pliny* tells us, was formerly call'd *Pontus Axienus*, that is, *inhospitus*. To the West it had lower *Mæsia* and *Thrace*; to the South, *Asia minor*; *Colchos*

FABLE VI.

The POET's Defence against the CENSURERS of his FABLES.

YOU who with a Pretence to Wit and Delicacy censure these my Writings, and disdain to employ yourself in reading Trifles of this Kind, arm yourself with a little Patience, and take the Book into your Hand, that I may have an Opportunity to smoothe this severe Brow, and bring Æsop upon the Stage in unusual Buskins.

Would to Heaven that the Pine which grew upon the Summits of Mount Pelion, had never fallen by the Thessalian Ax; nor Argus, assisted by Pallas, opened a Way boldly to encounter Death in all its Terrors, by framing the Ship which first traversed the several Windings of the Euxine Sea, to the mournful Overthrow of the Greeks and Barbarians. For ever since, the illustrious House of Æetes has been plunged in Grief, and the Realms of Pelias fell by the Guilt of Medea, who hiding by a thousand Artifices the natural Cruelty of her Temper, there clear'd a Way for her Flight, by the scatter'd Members of her Brother, here enticed the Daughters of Pelias to embrue their Hands in the Blood of their Father.

What

N O T E S.

Colchos to the East, and part of *European* and *Asiatick Sarmatia* to the North.

12. *Luget Ætæ domus et regna Pelia, &c.* Jason, at the Instigation of his Uncle *Pelias*, having prepared a Ship, and engaged the Flower of the *Grecian* Nobility to join with him, sail'd for *Colchos* in quest of the Golden Fleece; which he at last obtain'd by the help of *Medea* the King's Daughter, who fell in Love with him, and instructed him how to surmount all the Obstacles that stood in his Way. Upon Jason's leaving *Colchos* she fled with him, and abandoned her Parents, *Æetes* and *Hecate*. *Creon* King of *Corinth* resolving to give his Daughter in Marriage to Jason, ordered *Medea* to be put to Death, from a Suspicion of her mischievous Plots; but afterwards, at the Entreaty of Jason, this Sentence was changed into that of Banishment. But *Medea* obtaining the Respite of one

Day, sent *Circus* a Casket of Wild-fire, which she no sooner opened, than it consum'd her and her Father's Palace to the Ground. Thus the House of *Æetes* mourn'd for the Wickedness of his Daughter *Medea*, and the Realms of *Pelias* were also overturn'd by her Artifices, as we shall afterwards see more particularly.

15. *Illic per artus fratris.* For *Æetes* pursuing *Medea* who had fled with Jason, and had taken her Brother *Abysirtus* along with her, she to retard her Father, and engage his Attention another Way, cut her Brother in Pieces, and scatter'd his Limbs upon the Road. Thus while the Father was employed in gathering together the dispersed Members of his Son, she made her Escape.

16. *Hic cæde patris. Illic in Colchis. Hic, in Thessaly.* The Story is thus. *Pelias* was the Son of *Neptune* and *Tyro*,
Q 2. Daughter

Quid videtur tibi? ais, hoc quoque est insulsum, dictumque falsum; quis hili-
 nus longe vetustior perdomuit freta,
 minit Ægea jura classe, vindicavitque impetum.
 jussu exempli. Ergo, lector Cato, Si nec fabellæ te juvant, nec fabulæ?
 Cato, si nec fabellæ juvant te, nec fabulæ; quid possum facere tibi? Noli esse curius molestus literis, Majorem exhibeant ne tibi molestiam.
 ne exhibeant majorem molestiam tibi. Hoc illis dictum est, si qui stuiti nauseant, 25
 Et, ut putentur sapere, cœlum vituperant.
 Hoc dictum est illis, si qui stulti nauseant, et vituperant cœlum, ut putentur sapere.

N O T E S.

Daughter to Salmonax. He was also Brother to Æsen Father of Jæsen, and reign'd in Tossaly. As he bore no good Will to his Nephew, and put him upon several dangerous Attempts on purpose to get rid of him, Medes in revenge persuaded his own Daughters to cut him to Pieces, deceiving them with the vain Hope that she would restore him again to Youth.

18. *Longe quis vetustior Minos.* There is some Difficulty in settling the Chronology of this Passage. It appears from *Dionysius*, *Hyllus*, *Apollodorus*, &c. that *Theseus* ac-

company'd *Jæsen* in this Expedition to *Colchis*. Now the same *Theseus* in the Flower of his Age was sent into *Crete*, or as others will have it, went of his own Accord. And this, as *Plutarch* tell us, was the Third Year of Tribute. How then can it be said, that *Minos* was *longe vetustior Argonautis*? To comprehend this perfectly, the Reader must be inform'd, that there were two of this Name who reign'd in *Crete*. The one Son of *Jupiter*, fam'd for his Justice, insomuch that after his Death, the Poets feign'd that he was appointed one of the Judges

F A B. VII.

VIPERA et LIMA.

O R D O.

Ille qui appetit mordacitatem hominem improbe dente, sentiat se describi hoc argumento.

Vipera venit in officinam fabri. Hæc quum tentaret si esset qua res tibi, momordit Limam. Illa contra contumax inquit: quid stulta captas lædere me dente, quæ adsuævi corroderet me ferrum?

MORDACIOREM qui improbo dente adpetit, Hoc argumento se describi sentiat.

In officinam fabri venit Vipera,
 Hæc quum tentaret, si qua res esset cibi,
 Limam momordit. Illa contra contumax, 5
 Quid me, inquit, stulta, dente captas lædere,
 Omne adsuævi ferrum quæ corroderet?

N O T E S.

This same Fable is told by *Lucianus* the *Arabian*, with this only Difference, that he ascribes to a Cat, what is here by *Phædrus* related of the Viper; and adds

some other trivial Circumstances.

4. *Si qua res esset cibi.* Commentators explain this as a *Grecism*, and observe the same Manner of Expression used sometimes

What then are your Thoughts of this Narration? No doubt you'll tell me 'tis insipid, and also false; for that long before this, Minos scour'd the Ægean Seas with a Fleet, and repress'd the Insolence of insulting Rovers by a seasonable Correction. What then, formidable Cenfor, can I do for you, if neither important Relations, nor little diverting Stories are to your Taste? But I would counsel you not to give too great Disturbance to the Muses, lest in their Turn they repay the Injury double.

This is meant against those who foolishly affect to be displeased with every thing, and to gain a Reputation for Wisdom, blame Heaven itself.

N O T E S.

Judges in the Regions below. The other the Grandson of the same Jupiter, of a cruel and inhuman Temper, who imposed that barbarous Tribute upon the Athenians.

20. *Iustoque vindicavit exemplo impetum.* This no doubt relates to the Pirates and Corsairs which infested the Seas at that Time. Minos fitted out a Fleet against them, and *impetum eorum, idest, injustam rationem prædandi, vindicavit.* For in that Age, Piracy and Robbery were accounted honourable; till Minos brought them under infamy, and substituted lawful War in its Place.

26. *Ut putentur sapere, cælum vituperant.* The Moral is excellent, and the more worthy of Notice, as it so well answers the Temper of the present Age. Men in love with their own Conceits and Notions, pretend to find fault with the Constitution of the Universe, never allowing themselves to consider that what seem Errors to us, may serve the most noble Purposes in the Frame of Things; and that to measure the Ends and Uses of all the Parts of Nature by the Standard of our narrow Capacities, is the most ridiculous Fancy in the World.

F A B L E VII.

The VIPER and the FILE.

HE that attacks with threatening Teeth one who can bite harder than himself, may view his own Picture fairly represented in this Fable.

A Viper chanced to come into a Smith's Work-shop, and searching about in Quest of something to eat, unluckily fasten'd her Teeth upon a File. But that, impenetrable to all her Efforts, said with an Air of Contempt: "Why, Fool, do you fancy it in your Power to wound me with your Teeth, who am wont to gnaw in Pieces the hardest Iron?"

N O T E S.

in other Cases. Thus *Plautus* has *res volupratum*; but *Heinsius*, displeased with this, proposes an Emendation, and thinks we

ought to read, *si qua spes esset cibi.* The mistaking of *res* for *spes*, and *vice versa* being an Error frequent with Transcribers.

F A B.

F A B. VIII.

VULPIS et HIRCUS.

O R D O.

Homo callidus simul ac venit in periculum, querit reperire effugium ab alterius.

Quum Vulpes inscia decidisset in puteum, et clauderetur altiore margine, Hircus sitiens devenit in eundem locum, simul rogavit an liquor esset dulcis et copiosus? Illa maliciis fraudem, inquit: amice, descende, brevis aquae est tanta, et mea voluptas non possit satiari. Barbatus immisit se. Tum Vulpecula nixa celsis cornibus Hirci, evasit puteo, liquitque Hircum hærentem clauso vado.

HOMO, in periculum simul ac venit, callidus
Effugium reperire alterius quærit malo.
Quum decidisset Vulpis in puteum inscia,
Et altiore clauderetur margine;
Devenit Hircus sitiens in eundem locum, 5
Simul rogavit, esset an dulcis liquor,
Et copiosus? Illa fraudem moliens;
Descende, amice, tanta bonitas est aquæ,
Voluptas ut satiari non possit mea.
Immisit se barbatus. Tum Vulpecula 10
Evasit puteo, nixa celsis cornibus,
Hircumque clauso liquit hærentem vado.

N O T E S.

Some Commentators pretend to have discovered that *Tiberius* and *Sejanus* are pointed at in this Fable. How far the Poet had them in view, I will not venture to say;

but so far is certain, that the Fable does not ill agree with their History. For *Tiberius* was brought into the greatest Danger of losing both his Life and the Empire, by the Artifices

F A B. IX.

De VITIIS HOMINUM.

O R D O.

Jupiter imposuit nobis duas peras: dedit unam post tergum, repletam propriis vitiis: suspendit alteram ante pectus gravem alienis vitiis.

PERAS imposuit Jupiter nobis duas:
Propriis repletam vitiis post tergum dedit,
Alienis ante pectus suspendit gravem.
Hac re videre nostra mala non possumus;
Alii simul delinquant, censores sumus. 5

Hac re non possumus videre nostra mala, sed simul ac alii delinquant, sumus censores.

N O T E S.

3. *Alienis gravem.* That is *gravatam, plezam*, in which Sense we find it often used. *Flor. III. 5. Classis apparatus belli*

gravis. So *Statius II. 273. Urbem armis opibusque gravem.*

4. *Hac*

FABLE VIII.

The Fox and Goat.

WHEN a Man of Address falls heedless into Danger, he for the most part seeks to extricate himself by the Sacrifice of another.

A Fox through Inadvertence falling into a Well, and finding that he was shut in by the high Bank; a thirsty Goat chanced to come into the same Place, and asked whether the Water was good and in Plenty? The Fox, whose Mind was bent upon Mischief, replies: Come down, my Friend, and taste; such is its Goodness, that my Pleasure in drinking cannot be satiated. The bearded Animal immediately descended; when the Fox mounting upon his Horns, nimbly escaped, leaving the Goat to stick in the enclosed Mud.

NOTES.

Artifices of *Sejanus*, but that by a timely Discovery the Designs of the Traitor were crush'd.

11. *Nixa celsis cornibus*. *Schefferus* thinks that we ought rather to read here *innixa*: but this will admit of some doubt, as it is a Word that denotes our being supported by something under us; whereas the Fox here

at the Bottom of the Well, mounts first upon the Horns of the Goat, and then by a nimble Leap reaches the Brink. *Burman* thinks, that if any Change were to be made of the common Reading, we ought to put *enixa*, or *enisa*; that is, says he, *Ope cornuum birci ascendens, et se erigens*. As in *Curtius* we read *per ardua eniti*, L. VII. 2.

FABLE IX.

Of the VICES of MEN.

JUPITER has loaded us with a couple of Wallets; the one filled with our own Vices, hangs down behind; that charged with the Vices of others, is placed before.

Hence it happens, that we are unable to discern our own Faults; but when others make a Slip, we are extremely quick-sighted to Censure.

NOTES.

4. *Hac re, &c.* This Blindness to our own Faults, and Aptness to censure our Friends, is a Vice that in some Degree or other all may be charged with. The Reader may see it finely exposed by *Horace* in the Third Sat. of his 1st Book.

F A B. X.

FUR ARAM compilans.

O R D O.

Fur accendit lucernam ex ara Jovis, compilavitque ipsam ad suam lucernam: quum discederet passus sacrilegio, sancta religio repente misit vocem.

Quamvis ista fuerint vera, lucerna materiam, invisamque tibi, ut non offendar ea subripi; tamen, scelestus, lues culpam spiritus, quum dies cum adscriptus poenæ venerit. Sed ne noster ignis præluceat facinari, per quem ignem pietas excelsis verendos Deos, veto esse tale commercium luminis. Ita hodie nec fas est lucernam accendi de flamma Deum, nec fas est sacrum ignem accendi de lucerna.

Alius quam qui reperit, non explicabit quæ utiles res hoc argumentum continent. Primo significat, illos quæ esse alacris sæpe inveniri maxime contrarios tibi. Secundo ostendit, scelera non irâ Deum, sed tempore dicto fatorum. Novissime interdicit, ne bonus consociet usum alius rei cum malefico.

LUCERNAM fur accendit ex ara Jovis, Ipsumque compilavit ad lumen suum.

Onustus sacrilegio quum discederet,

Repente vocem sancta misit Religio;

Malorum quamvis ista fuerint munera,

Mihique invisâ, ut non offendar subripi;

Tamen, scelestus, spiritu culpam lues,

Olim quum adscriptus venerit poenæ dies.

Sed ne ignis noster facinori præluceat,

Per quem verendos excolit pietas Deos,

Veto esse tale luminis commercium.

Ita hodie nec lucernam de flamma Deum,

Nec de lucerna fas est accendi sacrum.

Quot res contineat hoc argumentum utiles,

Non explicabit alius, quam qui reperit.

Significat primo, sæpe, quos ipse alueris,

Tibi inveniri maxime contrarios.

Secundo ostendit, scelera non irâ Deum,

Fatorum dicto sed puniri tempore.

Novissime interdicit, ne cum malefico

Usus bonus consociet ullius rei.

N O T E S.

2. Ipsumque compilavit ad lumen suum. Ipsum, viz. Jovis. Ad lumen suum, i. e. ad lucernam Jovis.

7. Spiritus culpam lues. It is worthy of Remark, that the Profanation of even a false Religion seldom escapes unpunished. History furnishes us with innumerable Examples of this kind; that of *Brennus* is perhaps one of the most memorable; of

which *Propertius* gives the following Picture:

Tercida sacrilegum testantur limina Bren-
num,

Dum petit interfi Pythia regna Dei:

At ens laurigero cinctus vertice, duras

Gallica Parricis sparsit in alba nives.

11. Luminis commercium. Jupiter here forbids any Commerce between common and sacred Fire, For the Fire used in Sacrifices

FABLE X.

A THIEF pillaging the Altar of JUPITER.

A Thief, after lighting his Lamp at the Altar of Jupiter, pillaged the God by the Help of that very Light he had borrowed from him. As he went off loaded with the sacrilegious Booty, a Voice suddenly issued from the sacred Place.

Altho' these are the Gifts of the Wicked, and it gives me no Pain to be spoil'd of them; yet, profane Man, your Life must expiate the unequal'd Crime, when the Day of Punishment appointed by Fate arrives. But that the Fire which burns upon our Altar, and which the Piety of Men has consecrated to the awful Gods, may not any more give Light to Wickedness; I forbid for the future such an Interchange of Light. Thus it is no longer lawful to light a Lamp at the Flame which burns to the Honour of the Gods, nor light the sacred Fire from a Lamp.

The Inventor of this Fable can alone enumerate, the many useful Instructions that may be drawn from it. It warns us, in the first Place, that even those whom we have ourselves bred up, who owe their All to us, are often found our greatest Enemies. Again, it shews that Crimes are not always followed by the immediate Wrath of the Gods; but that their Time of Punishment is settled by Fate. In fine, it points out this Lesson to the Good, that they avoid all Commerce and Society with the Bad.

NOTES.

crifices was not lighted in the ordinary Way; but they petitioned Heaven to do it for them. Whence *Servius* in the Twelfth Book of the *Æneid* says: *Apud majores, aræ non incendebantur, sed ignem divinum precibus eliciebant.*

18. *Scelera non ira Deum.* The Disposal of Life, Death, and other Events, was by the Ancients ascribed to the Fates; whose Decrees even the Gods themselves were subjected to. Whence the Gods never punished Crimes, unless the Penalty was first fixed by the Fates, and the Time of inflicting it also settled; as we learn from *Lucian*.

21. *Usum bonum consociet.* *Cicero* says much to the same Purpose in his Twelfth Book *de Finibus*. *Nec verò rectum est, cum omicis aut bene meritis consociare aut conjungere injuriam.* Too strict a Commerce with the Wicked, even where we are ourselves innocent, often involves us in the Punishment of their Crimes. We are moreover in Danger of being corrupted by them, for it is certain that Vice insensibly insinuates upon us, and when by being accustomed to it, the Horror of it abates, we have scarce any Guard left, to defend us against its Attacks.

FABLE XI. HERCULES *and* PLUTUS.

O R D O.

*Opes merito sunt invisæ
forti viro, quia dives ar-
ca intercipit eam lau-
dem.*

*Hercules receptus cælo
propter virtutem, quam
perfulasset Deus gra-
tantes; Pluto veniente, qui
est Fortunæ filius, avertit
oculos. Pater quæsit*

causam: Hercules inquit, odi illum quia est amicus malis, simulque corrumpit cuncta objecto lucro.

OPES invisæ merito sunt forti viro,
Quia dives arca veram laudem intercipit.
Cælo receptus propter virtutem Hercules,
Quam gratulantes perfulasset Deos;
Veniente Pluto, qui Fortunæ est filius,
Avertit oculos. Causam quæsit pater.
Odi, inquit, illum, quia malis amicus est,
Simulque objecto cuncta corrumpit lucro.

5

N O T E S.

3. *Hercules.* The Son of Jupiter and Alcmena, who for his Heroick Virtues, and great Atchievements, was received among the Gods.

5. *Pluto.* Plutus the God of Wealth, and Son of Jaseu and Ceres. Jupiter is said to have deprived him of Sight, lest he should bestow Riches only on the Virtuous and

and

F A B. XII. LEO *Regnans.*

O R D O.

*Nihil est stilius homini,
quam loqui recte; Senten-
tia quidem est probanda
cunctis, sed sinceritas solet
agi ad perniciem.*

*Quum Leo fecisset se Re-
gem ferarum, et vellet
consequi famam æquita-
tis, deflexit a pristina con-
suetudine, atque contentus
terui cibo inter illas, red-
debat sancta jura incorrupta fide.*

UTILIUS homini nihil est, quàm recte loqui;
Probanda cunctis est quidem sententia,
Sed ad perniciem solet agi sinceritas.
Quum se ferarum Regem fecisset Leo,
Et æquitatis vellet famam consequi,
A pristina deflexit consuetudine,
Atque inter illas tenui contentus cibo,
Sancta incorrupta jura reddebat fide:
Postquam labare cœpit pœnitentiâ.

5

N O T E S.

1. *Recte loqui.* That is, without Dis-
guise, without endeavouring to hide the
real Sense of the Mind under mysterious
Expressions. To speak as plain honest Men
commonly do.

5. *Reddebat fide.* The latter Part of this

Fable is lost. *Barman* has endeavoured to
supply it from several Authors, in a long
Narration of Six and Twenty Lines. As it
would be tedious to quote the whole Pas-
sage here, I shall content myself with *Haupt-
sius*, who finishes the whole in Three Lines,
and

and

F A B. XIII.

*** *Linguae mulie-
ris adfitione veretri, ob-
scœnitas traxit adfinitatem
inde. ****

Adfitione veretri linguam mulieris,
Adfinitatem traxit inde obscœnitas.

O R D O.

*Alter rogavit, quæ ra-
tio procreasset tribadas, et
molles mares? senex expo-
suit.*

F A B. XIV. PROMETHEUS.

ROGAVIT alter, tribadas, & molles mares,
Quæ ratio procreasset? exposuit senex.

Idem

F A B. XI. HERCULES *et* PLUTUS.

Riches are deservedly despised by a Man of real Worth, because they often intercept the Praise due only to Merit.

When Hercules, received into Heaven in Recompence of his Virtues, had saluted round, the several Gods who were congratulating him upon his Admission, upon seeing Plutus approach, he turn'd away his Eyes. His Father Jupiter ask'd him the Reason of it. "I hate that God, says he, because he is a Friend to the Wicked, and corrupts all by the Temptation of Gain."

N O T E S.

and Deserving. By this means it happens, that his Favours are promiscuously bestow'd on the Good and Bad. *Lusian* moreover

feigns that he is lame when he comes to enrich, but wing'd at his Departure.

F A B L E XII. *The LION Reigning.*

Nothing is more advantageous to a Man than to speak the Truth. This is a Maxim that ought indeed to be universally received; and yet we find Sincerity often abused to a Man's Destruction.

When the Lion had raised himself to be King of the wild Beasts; willing to acquire the Reputation of Equity, he abandon'd his former way of Rapine, and like them, contented with a moderate Supply, distributed Justice with an Integrity that seem'd incapable of Corruption. * * * * *

N O T E S.

and with an Elegance and Justness that falls little short of *Phædrus* himself. *Miscel. Lips. P. 259.*

*Sed quale nactus est exinde præmium?
Nimiam familiaritatem cum feris,*

Contemptionem non parvam peperit sibi.

"But what was the Reward of all this discreet Behaviour? By descending to too great a Familiarity with the Beasts, he insensibly fell into Contempt."

Idem Prometheus auctor vulgi fictilis, qui simul offendit ad fortunam frangitur, quum separatim finxisset toto die, partes naturæ quas pudor celat veste, ut posset mox aptare eas suis corporibus, est subito invitatus ad cœnam a Libero. Ubi irrigatus venas multo nectare, reversus est sero domum titubanti pede. Tum semisomno corde et ebrio errore adplicuit virginale membrum masculo generi, et adplicuit masculina seminis. Ita libido nunc fruitur pravo gaudio.

*Idem Prometheus auctor vulgi fictilis;
Qui simul offendit ad fortunam, frangitur;
Naturæ partes, veste quas celat pudor,
Quum separatim toto finxisset die,
Aptare mox ut posset corporibus suis,
Ad cœnam est invitatus subito a Libero.
Ubi irrigatus multo venas nectare,
Sero domum est reversus titubanti pede;
Tum semisomno corde, & errore ebrio,
Adplicuit virginale generi masculo,
Et masculina membra adplicuit feminis.
Ita nunc libido pravo fruitur gaudio.*

5

10

F A B. XV.

CAPELLÆ et HIRCI.

O R D O.

Quum Capellæ impetrasset barbam ab Jove, Hirco moerentes coeperunt indignari, quod feminæ æquassent suam dignitatem. Jupiter inquit, sinite illas frui vanâ gloria, et usurpare ornatum vestri muneris, dum res sit paræ vestræ fortitudinis.

BARBAM Capellæ quum impetrassent ab Jove, Hirco moerentes indignari coeperunt, Quod dignitatem feminæ æquassent suam: Sinite, inquit, illas gloriâ vanâ frui, Et usurpare vestri ornatum muneris, Pares dum non sint vestræ fortitudinis.

5

Hoc argumentum monet, ut sustineas tibi Habitu esse similes, qui sunt virtute impares.

Hoc argumentum monet ut sustineas eos esse similes tibi habitu, qui sunt impares virtute.

N O T E S.

3. *Femina.* Gaytus conjectures, and not without Probability, that this Fable was meant against Livius. Perhaps it was intended as a general Lesson to that Age, seeing Tacitus mentions several under Tiberius,

who usurped considerable Power in the Management of Publick Affairs; as *Placina*, *Liulla*.

6. *Hoc argumentum monet.* There is nothing more common than for Men to affect

F A B. XVI.

GUBERNATOR et NAUTÆ.

O R D O.

Quum quidam quereretur de suis fortunis, Æsopus finxit consolandi gratia. Vexata sævis navis tempestatibus, inter vectorum lacrimas, & mortis metum, Faciem ad serenam subito mutato die, Ferri secundis tutâ coepit flatibus, Nimiâque Nautas hilaritate extollere. Factus periculo tum Gubernator soporus; Parce gaudere oportet, & sensim queri, Totam quia vitam miscet dolor & gaudium.

Navis vexata sævis tempestatibus, inter lacrimas vectorum, et metum mortis, die subito mutata ad faciem serenam coepit ferri tutâ secundis flatibus, extollereque nautas nimia hilaritate. Tum Gubernator soporus periculo, inquit: Oportet gaudere parce, et queri sensim, quia dolor et gaudium miscet totam vitam.

QUUM de fortunis quidam quereretur suis; Æsopus finxit consolandi gratia.

Vexata sævis navis tempestatibus, Inter vectorum lacrimas, & mortis metum, Faciem ad serenam subito mutato die, Ferri secundis tutâ coepit flatibus, Nimiâque Nautas hilaritate extollere. Factus periculo tum Gubernator soporus; Parce gaudere oportet, & sensim queri, Totam quia vitam miscet dolor & gaudium.

5

N O T E S.

9. *Parce gaudere oportet.* Moderation of Mind is recommended by the best Philosophers, as the only Way to Happiness. Our present Life is chequered with Misfortunes, and liable to innumerable Changes; and the Transition from one State to ano-

ther, is often sudden and unexpected; it is evidently our wisest Course to enjoy every Condition of Life with that Freedom and Ease, that we can readily part with it when Fortune changes the Scene. This is nowhere better express'd than by *Horace*, in the

F A B L E XV.

The HE and SHE GOATS.

THE She-Goats having obtain'd of Jupiter the Favour of a Beard, the He-Goats full of Concern began to be enraged, that the Females were rais'd to the same Dignity with them. Jupiter answered, Suffer them pray to enjoy their vain Honours, and usurp the Badge proper to your Rank, while they fall so short of you in Courage and Strength.

This Fable teaches you to bear, that those who are inferior to you in Virtue, affect an outside Likeness.

N O T E S.

the Appearance of Virtue, who have little of it at bottom, but this ought never to give any Disturbance to those who are really virtuous. Let them rest satisfied with that

Superiority they are conscious of, and be assured that Men of real Discernment will always be able to distinguish the True from the Counterfeit.

F A B L E XVI.

The PILOT and MARINERS.

A Certain Man complaining of his adverse Fortune, Æsop, to comfort him, invented the following Fable.

A Ship overtaken by a fierce Storm, (while the Mariners were yet in Tears, and trembling under the Apprehensions of Death) the Day changing suddenly to a serene Calm, began to be carried secure along the prosperous Waves, and elate the Mariners with an Excess of Joy. But the Pilot, whom a Remembrance of the late Danger had render'd wise, spoke thus: "We ought to rejoice with Moderation, and complain with Temper, because Life is a continual Mixture of Joy and Trouble."

N O T E S.

the Tenth Ode of his Second Book.

Sperat infestis, metuit secundis

Alteram sortem bene præparatum

Pectus: informes hyemes reducit

Jupiter: idem

Summovet. Non, si male nunc et olim

Sic erit: —

Rebus angustis animosus atque

Fortis appare: sapienter idem

Contrahes vento nimium secundo

Turgida vela.

F A B. XVII.

CANUM Legati ad JOVEM.

O R D O.

Olim Canes misere Legatos ad Jovem, oratum tempus vitæ suæ melioris, ut abriperet sese contumeliis hominum, quod darent sibi panem conspersum surfuribus, explerentque maximam famem turpi fimo. Legati sunt profecti pede non celeri, dum scrutantur escam naribus in stercore. Citati non respondent. Mercurius vix tandem invenit eos, et attrahit turbatos. Tum vero ut viderant vultum magni Jovis, timentes concacarunt totam regionem. Vero propulsi fustibus, vadunt foras: magnus Jupiter vetat illos dimitti. Canes mirati Legatos non revertier sibi, æstimantes aliquid turpe commissum esse a suis, post aliquod tempus jubent alios adscribi. Rumor prodidit superiores Legatos. Timentes ne aliquid simile accideret rursus, replent anum canibus, sed multo odore; dant mandata, Legati mittuntur, statim adeunt. Rogantes aditum, continuo impetrant. Tum genitor maximus Deorum confedit, quassatque fulmen; omnia cœpere tremere. Canes confusi quod fragor fuerat subitus, repente cacant odorem mixtum cum merdis.

CANES Legatos olim misere ad Jovem,
Melioris vitæ tempus oratum suæ,
Ut sese abriperet hominum contumeliis,
Furfuribus sibi conspersum quod panem darent,
Fimoque turpi maximam explerent famem: 5
Profecti sunt Legati non celeri pede,
Dum naribus scrutantur escam in stercore.
Citati non respondent. Vix tandem invenit
Eos Mercurius, & turbatos attrahit.
Tum vero vultum magni ut viderunt Jovis, 10
Totam timentes concacarunt regionem.
Propulsi vero fustibus, vadunt foras:
Vetat dimitti magnus illos Jupiter.
Mirati, sibi Legatos non revertier,
Turpe æstimantes aliquid commissum a suis, 15
Post aliquod tempus alios adscribi jubent.
Rumor Legatos superiores prodidit.
Timentes rursus aliquid ne simile accidat,
Odore canibus anum, sed multo, replent:
Mandata dant, Legati mittuntur, statim 20
Adeunt. Rogantes aditum, continuo impetrant.
Confedit genitor tum Deorum maximus,
Quassatque fulmen; tremere cœpere omnia.
Canes confusi, subitus quod fuerat fragor,
Repente odorem mixtum cum merdis cacant. 25
Recla-

N O T E S.

2. Melioris vitæ tempus. That is: Tempus quo meliorem vitam possent vivere, quam ea est, quam hactenus vixerunt. We meet with an Expression of the like kind in Ovid:

Dumque redire viles ævi melioris in annos.

8. Citati non respondent. This is an Expression taken from the common Forms of Courts, and legal Proceedings, *Citatum respondere*, and *non respondere*, viz. to the Voice of the publick Cryer, for by him these Citations were commonly made. Thus Cicero pro Flacco: *Citat præco voce maxima legatus Æmenses.* And Livy Book I. *Patres*

in curiam per præconem ad Tarquinium citari jussit.

11. Timentes concacarunt regionem. This is sometimes the Effect of great or sudden Fear. Aristotle in his Problems thus accounts for it. *Calor insitus nobis quasi animans est; hic ergo rem quamcunque timuerit, diffundit, sic ut cum extrinsecus ratio conturbandi atque metuendi invehatur, atque in imo de superis defluat, et e summis ad intima penetret, efficitur ut alvi et vesicæ fundantur, facilesque redantur.*

30. Sed hoc feretis. Some of the most learned

F A B L E XVII.

The Embassy of the Dogs to JUPITER.

THE Dogs sent once Embassadors to Jupiter, to beg that he would render their Lives more happy, and deliver them from the injurious Treatment of Men, who gave them nothing to eat, but Bread mix'd with Bran, and obliged them to satisfy their most urgent Hunger from the Dunghills. The Embassadors set out, but as they were constantly searching about for Meat in the Dung, they advanced very slowly. Being cited before Jupiter, they don't appear: Scarce could they at last be found by Mercury, who led them to Audience in great Confusion. But no sooner did they behold the august Countenance of great Jupiter, than struck with a pannick Terror they bewray'd the whole Palace. Immediately they are driven away with Clubs: Jupiter forbids that they be sent back. Mean time, the Dogs wondering that their Embassadors did not return, began to fear they had made some disgraceful Slip, and therefore, after some Time, order'd other Embassadors to be named, who might act in Concert with them. At length, they learn from publick Rumour what had happen'd to the first Embassadors; fearing therefore that a like Accident might again fall out, they stuff them up behind with a great Quantity of Perfumes. Thus prepared they set out, beg Audience, and are admitted. The great Father of Gods and Men, seats himself upon his Throne, and brandishes his Thunder: All Nature began to shake. The Dogs struck by the terrible Alarm, which was sudden and unexpected, let fly their ample Perfumes mix'd with Dung. All the Assembly was

N O T E S.

learned Commentators seem not to have been sensible, that the first Part of this Speech is address'd to the Embassadors, and the rest to the Gods assembled in Council. This however is well explain'd by *Schefferus*. Before Punishment, that is, before the Gods entered into Debate about it, or consulted what Sentence they should pronounce, *Jupiter* first turning to the Embassadors, tells them, that he did not intend that Day to observe the usual Form of giving Judgment, wherein the Judges were sent to consult among themselves: Instead of Judg-

ment therefore, says he, carry off this Reward which I am now to pronounce: upon which immediately converting his Speech to the Gods who were impatient to hear the Issue, he proceeds: *Non veto dimitti.*

31. *Non veto dimitti, verum cruciari fame.* This Verse has always appeared very intricate; for to render the Sense compleat, we must supply *verum volo, jubeo, cruciari fame.* These kind of Ellipses are common with the best Authors, and have been fully illustrated by the Grammatical Commentators. But the great Difficulty lies here, how

Omnes reclamant injuriam, esse vindicandam. Jupiter locutus est sic ante pœnam. Non est Regis non dimittere Legatos, nec est difficile imponere pœnas culpæ. Sed feretis hoc præmium pro judicio. Non veto eos dimitti, verum cruciari fame, ne non possint continere suum ventrem. Illi autem qui miserunt vos tam futes, nunquam carebunt hominis contumeliâ. Ita nunc Legatos expectant & posterî. Novurnque venire qui videt, culum olfacit. Legatis, quique videt novum Canem venire, olfacit culum.

Reclamant omnes, vindicandam injuriam:
Sic est locutus ante pœnam Jupiter:
Non est Legatos Regis non dimittere,
Nec est difficile, pœnas culpæ imponere.
Sed hoc feretis pro judicio præmium:
Non veto dimitti, verum cruciari fame,
Ne ventrem continere non possint suum.
Illi autem, qui miserunt vos tam futes,
Numquam carebunt hominis contumeliâ.
Ita nunc Legatos expectant & posterî;
Novurnque venire qui videt, culum olfacit.

30

35

NOTES.

how if Jupiter did not forbid their being set at Liberty, their Posterity can yet be said to live in Expectation of their Return. To obviate this, *Farman* conjectures that *Jupiter* in this Verse passes a Decree relating to both Embassies, wherein he orders the last to strict Confinement, but gives the first their Liberty, only pronouncing against them the Punishment of Hunger. He proposes therefore the following Reading:

Vos veto dimitti, hos verum cruciari fame, Ne ventrem continere non possint suum.

What he further says I shall transcribe in

his own Language; it being of such a Nature as not well to bear translating. *Fameli enim et jejuni facile continent ventrem; et sane videmus sæpe canes difficulter et cum molestia, et maxims nisu cacare. Tertia pœna respicit Canes, qui miserunt, qui, quotiescunque novæ et ignotæ Cani obviam veniunt, olfaciunt culum. Et ita hæc Fabula quasi tres causas nobis aperit; cur Canes perpetua fere fame crucientur, (unde Canina Fames in proverbium abiit;) cur nitantur maxime in cacando; et denique, cur culum aliorum Canum olfaciant; quæ omnia occultes quædam forte in sui*

F A B. XVIII.

HOMO et COLUBRA.

O R D O.

Qui fert auxilium malis, dicit post tempus.

Quidam homo sustulit

Uctorem rigentem gelu,

fovi que sine, ipse miseri-

cors contra se: namque ut

est refecta, protinus necuit

Hominem. Quam alia Co-

lubra rogaret hanc Colu-

bram causam facinoris, respondit: ne quis discat prodesse improbis.

QUI fert malis auxilium, post tempus dolet.
Gelu rigentem quidam Colubram sustulit,
Sinuque fovit, contra se ipse misericors.
Namque ut refecta est, necuit hominem protinus.

Hanc alia quum rogaret causam facinoris,
Respondit: Ne quis discat prodesse improbis.

5

NOTES.

1. *Qui malis fert auxilium, &c.* Reason teaches us, says *Democritus*, to pity, not the Wicked, but those who are unhappy without deserving to be so. Relief ought always to be given with Judgment, and not

thrown away upon every one without Distinction, otherwise an ill-placed Compassion, as in the Example of this Fable, may sometimes prove our Ruin.

6. *Ne quis discat, &c.* Because, according

ing

was in an Uproar, and cried out that the Affront must be severely punished. But Jupiter, before pronouncing the final Sentence, spoke thus. It is not for the Honour of a King to confine Embassadors, nor is it difficult for me to inflict upon you the Punishment you deserve: Instead therefore of formal Judgment, take the following Decree. I don't forbid that they be sent back, but command them to be tormented with Hunger, that they may learn to retain their Bellies. But as for those who sent so despicable an Embassy; I condemn them to suffer the perpetual Injuries of Men.

So it is therefore, that even to this Day the Dogs live in Expectation of the Return of their Embassadors, and whatever strange Dog appears, they immediately fall to snuffing his Tail.

N O T E S.

ævi viros habent aculeos, quos nunc non intelligimus.

35. *Ita nunc legatos expectant et posteri.* Some learned Criticks reject these two last Lines as spurious; but as they are commonly found annex'd to this Fable, it will be necessary, if possible, to clear them up a little. Instead of *posteri*, several Manuscripts have *posteror*, as if for *posteriores*, referring it to the latter Embassadors, which Jupiter ordered to Confinement. *Burman* seems to incline to this Sense, with a little

Variation in the Reading:

*Ita nunc legatos expectat qui posteror,
Novum venire cum videt, calum olfacit.*

As this Fable has been found one of the most difficult in this Collection, I have taken Care in the Notes to subjoin some of the most material Conjectures of the Criticks, that the Reader might be able to judge for himself; but as there is great Uncertainty in them, I have, in the Version, chosen all along to follow the common Interpretation.

F A B L E XVIII.

The MAN and the SNAKE.

HE who gives Relief to the Wicked, commonly repents of it when too late.

A Man took up a Snake as she was lying upon the Ground stiff with Cold, and cherish'd her in his Bosom, urged by a Compassion that afterwards proved his Ruin; for no sooner was she recover'd, than instantly she kill'd her Benefactor. Being ask'd by another Snake, how she came to commit so odious a Crime: "That Men" (replied she) may learn, never to offer their Service to the "Wicked."

N O T E S.

ing to an old Epigram,

Improbis nullo fletitur obsequio.

But after all, this is not to be understood as if we were to refuse the common Duties of Humanity even to the Wicked, only that

where a Nature is bad, and we have Reason to suspect mischievous Intentions, we ought not to put it in their Power to hurt us.

S

F A B.

F A B. XIX.

VULPIS et DRACO.

O R D O.

Vulpis fodiens cubile, dum erant terram, agitque alias plures cuniculos, pervenit ad ultimam speluncam Draconis, qui custodiebat abditos thesauros. Simul adspexit hunc, inquit; oro, ut des veniam imprudentiæ; deinde, si vides pulchre quam curam sit non conveniens meæ vitæ, ut respondeas clementer, quem fructum capis ex hoc labore, quodve est tantum præmium, ut careas somno, et exigas ævum in tenebris? Ille inquit, nullum; verum hoc est attributum mihi a summo Jove. Ergo nec fumis quidquam tibi, nec donas quidquam ulli? Sic placet fatis. Nolo, ait Vulpis, irascaris, si dixero libere, ille qui est similis tibi, est natus Diis iratis.

VULPIS cubile fodiens, dum terram eruit,
 Agitque plures altius cuniculos,
 Pervenit ad Draconis speluncam ultimam;
 Custodiebat qui thesauros abditos.
 Hunc simul adspexit; Oro, ut imprudentiæ
 Des primum veniam; deinde, si pulchre vides,
 Quam non conveniens aurum sit vitæ meæ,
 Respondeas clementer, quem fructum capis
 Hoc ex labore, quodve tantum est præmium,
 Ut careas somno, & ævum in tenebris exigas? 10
 Nullum, inquit ille: verum hoc a summo mihi
 Jove attributum est. Ergo nec fumis tibi,
 Nec ulli donas quidquam? Sic fatis placet.
 Nolo irascaris, libere si dixero,
 Diis est iratis natus, qui est similis tibi.

N O T E S.

7. *Vitæ meæ.* That is, *mibi*, as in *Plautus* we read *etati tuæ* for *tibi*. The Fox speaks in this Manner, to remove all Suspicion, and gain Favour with the Dragon. You know well enough, that my Thoughts never run upon Riches; Prey and Food take up all my Attention. The Questions

therefore that I am to put to you, are not occasioned by any Envy of your Office, or that I want to share of your Treasures. But tell why you take so great Delight in constantly watching over Riches.

15. *Diis iratis.* We meet with an Instance of this Manner of Speech in the third

P O E T A.

O R D O.

Quid tu abiturus illuc, quo priores abierunt, torques miserum spiritum cæca mente? Dico tibi; avare, qui es gaudium tui heredis, qui fraudas superos tunc, et te ipsum cibo;

ABITURUS illuc, quo priores abierunt,
 Quid mente cæca miserum torques spiritum?
 Tibi dico, avare, gaudium heredis tui,
 Qui tunc superos, ipsum te fraudas cibo;

Qui

N O T E S.

16. *Abiturus quo priores.* This last Part is to be consider'd as an Appendix to the foregoing Fable, which was intended against the covetous Man. The Repetition of the same Verb *abiturus*, and *abierunt*, though

the last might well enough have been omitted, gives a very elegant Turn to the whole Sentence, and is of frequent Example among the Classics.

18. *Tibi dico.* This Manner of Address denotes

FABLE XIX.

The Fox and DRAGON.

A FOX digging for himself a Den, while he throws out the Earth, and by making many Burrows, penetrates still deeper and deeper, came at length to the farthest Part of a Dragon's Den, who was employed in watching over hidden Treasures. No sooner did the Fox perceive him, than he immediately began: *First of all I beg, that you will pardon my Imprudence; and then as you may easily be sensible that Gold can be of no Service to me, that you will answer me with Mildness, what Profit do you draw from this constant Toil, or what can be the mighty Reward, to be thus deprived of Sleep, and pass your Life in Darknes?* None at all, reply'd the Dragon; but this Task is imposed upon me by the Almighty Jupiter. *You then, says the Fox, neither take any Thing to yourself, nor give to another.* Such, answered the Dragon, is the Will of the Fates. *Pray then, continued the Fox, don't take it ill if I tell you frankly, that Dragons must be born under the Malediction of the Gods.*

NOTES.

Satire of the second Book of *Horace*:

Iratis natus paries Diis atque Poetis.

The Fox concludes in this Manner, to signify, that he did not ascribe it to any Necessity of Fate, but to the Will of the angry Gods, that the Dragon was ty'd down to this hard Drudgery. For the Ancients were

of the Belief, that every thing happen'd either by a Necessity of Fate, the Will of the Gods, or the Will of Man. Thus *Flor.* 2. 6. *Tum quidem illum, ut dici vulgo solet, aut fatum urbis imperaturæ, aut ipsius mala mens, aut aversi a Carthagine Dii, in diversum abstrulere.*

The POET.

AS you must therefore go, whither your Ancestors have gone before you; why by a strange Fatality do you thus add to the Torments of a miserable Life? It is to you that I address myself, covetous Wretch, who are the Joy of your Heir, who rob the Gods of the Incense that is their due, and yourself of necessary Food;

NOTES.

denotes one blaming and chiding with great Severity. We have a pretty similar Instance in the *Andrian* of *Terence*, where *Simo* charges *Davus* with Threats, not to do any thing rashly in Opposition to his Designs,

A. I. Sc. 2. Sed dico tibi, ne temere facias, neque tu haud dicas tibi non prædictum, cave.

23. *Quadrantes adgeras.* *Quadrans* was the lowest Species of coin'd Money in Use at *Rome*, and is here used to signify any the

qui tristis audis musicum citharæ sonum, 20
 Quem tiliarum macerat jocunditas,
 Opsoniorum pretia cui gemitum exprimunt:
 Qui, dum quadrantes adgeras patrimonio,
 Cœlum fatigas sordido perjurio;
 Qui circumcidis omnem impensam funeris, 25
 Libitina ne quid de tuo faciat lucrum.
 Libitina faciat quid lucrum de tuo funere.

N O T E S.

most trifling Sum, that the Reader may the better conceive the Baseness of the Character here attack'd.

Ibid. *Patrimonio*. This Word, when used strictly, signifies what we enjoy from our Parents by Hereditary Possession; but very often it extends also to what we acquire

by our own Labour and Industry. So *Just.* 14. 3. speaking of Soldiers. *Post damna patrimoniorum, et post conjuges amissas.*

4. *Cœlum fatigas*. The Verb *fatigare* here, denotes the Frequency of these Perjuries, whose Number was such as to overcome the Patience of *Jupiter*, and the other

F A B. XX.

P H Æ D R U S.

O R D O.

Livor, licet dissimulet, tamen pulchre intelligo, quia modo cogitet judicare.

Quicquid in Fabulis putabit esse dignum memoriæ, licet id esse *Æsopi*; si quid adriserit minus, contendet quovis pignore, id esse fictum a se. Quem livorem talis jam nunc refelli meo responso. Hoc opus, sive est ineptum, sive est laudandum, ille *Æsopus* invenit, nostra manus perfecit. Sed exsequamur ceptum ordinem propositi.

Quid judicare cogitet livor modo,
 Licet dissimulet, pulchre tamen intelligo.
 Quidquid putabit esse dignum memoriæ,
 Æsopi dicet; si quid minus adriserit,
 A me contendet fictum quovis pignore. 5
 Quem volo refelli jam nunc responso meo;
 Sive hoc ineptum, sive laudandum est opus,
 Invenit ille, nostra perfecit manus.

Sed exsequamur ceptum propositi ordinem.

N O T E S.

1. *Quid judicare cogitet, &c.* This is not properly a Fable, but the Poet's Answer to those malicious Insinuations, by which his Enemies endeavour'd to detract

from his Merit. As he proceeded upon *Æsop's* Plan, and had translated a great many of his Fables, they took Occasion from that, to deprive him of his due Praise, by

Food ; who hear in Sadness the musical Sound of the Harp, and are disturb'd by the agreeable Accents of the Flute ; from whom the Price of Provisions extort a Groan. Who stick not to astonish Heaven by unheard of Perjuries, so you can but add a few Farthings to your Estate ; who retrench even the necessary Charges of a Funeral, lest the Goddess Libitina should be a Gainer by your Death.

N O T E S.

Heavenly Powers. *Horace*, in like Manner, Lib. I. Ode 2.

*Prece qua fatigent
Virgines sanctæ minus audientem
Carmina Vestam.*

25. *Circumcidis*. This is to be understood of his last Will, by which he prohibited his Heirs from being at any considerable

Charge on his Funeral. Thus we have the Picture of a Man not only anxious to heap up and bring together while alive, but taking Care that even after his Death the darling Sums might not be broken in upon. For Avarice naturally grows upon Men, and seldom forsakes them, even in their last Moments.

F A B L E XX.

P H Æ D R U S.

MALICE, however well it may dissemble, yet I perfectly understand its obscure Hints. Whatever in these Fables appears worthy to be transmitted to Posterity, it will place wholly to the Account of *Æsop* ; but if it finds any thing in them that pleases less, that will undoubtedly be given out as my Invention. This is what I now want to refute by a proper Answer. Whether this Way of writing in Fables, be worthy of Contempt or Praise, *Æsop* was the Inventor of it, but to me it owes its Perfection. But let us pursue the Design in the Manner already begun.

N O T E S.

by ascribing every thing that was good in his Works to *Æsop*. *Phædrus* here with just Dignity maintains his Prerogative ; he allows *Æsop* the Honour of being the In-

ventor, but at the same time lets them know, that he had considerably improved upon him, and carried that manner of Writing to Perfection.

F A B. XXI.

Naufragium SIMONIDIS.

O R D O.

Homo doctus, semper habet divitias in se.

Simonides, qui scripsit egregium melos, quo facilius sustineret pauperiem, cepit circumire nobiles urbes Asiæ, canens laudem victorum mercede accepta. Postquam factus est locuples hoc genere quæstus, voluit venire in patriam cursu pelagio (autem erat natus, ut aiunt, in insula Cea.) Adversum enim, quam horrida tempestas, simul et vetustas, dissolvit mari. Hi colligunt zonas, illi colligunt res pretiosas, subsidium vitæ: quidam curiosior ait, Simonide, sumis ne tu nil ex tuis opibus? Inquit, cuncta mea sunt mecum. Tunc pauci tantum enatant, quia plures degravati onere perierunt. Prædones adsunt, rapiunt, quod quisque extulit, Nudos relinquunt. Forte Clazomenæ prope Antiqua fuit urbs, quam petierunt naufragi; Hic literarum quidam studio deditus, Simonidis qui sæpe versus legerat, Eratque absentis admirator maximus, Sermone ab ipso cognitum cupidissime Ad se recepit; veste, nummis, familiâ

Hominem
veritas Simonidis, eratque maximus admirator absentis, cupidissime recepit ad se cum cognitam ab ipso sermone; exornavit hominem veste, nummis, familia.

N O T E S.

1. *Homo doctus, &c.* The Poet speaks here philosophically, placing Riches in that which is of our own acquiring, and so much our Property, that Chance or external Force cannot deprive us of it. Cicero, in one of his Paradoxes, says, *Solum sapientem esse divitem.* What follows in the same Author is so beautiful, and so much to the Purpose, that I cannot forbear transcribing it, as it will moreover serve for a Moral to the

Fable. *Etenim, si isti callidi rerum aestimatores, prætæ, et arces quasdam magno aestimant, quod ei generi possessorum minime quasi noceri potest; quanti est aestimanda virtus, quæ nec eripi, nec surripi potest unquam? neque naufragio, neque incendio amittitur, neque tempestate, nec temporum permutatione mutatur. Quia præditi qui sunt, soli sunt divites: soli enim possident res, et fructuosas, et semperpiternas: soli quod est proprium divitiarum,*

FABLE XXI.

The Shipwreck of SIMONIDES.

A MAN of Learning has always a Fund of Riches within himself.

Simonides, who wrote so many fine Poems, that he might with the greater Ease support himself in his Poverty, began a Tour through some of the most celebrated Cities of Asia, singing for a stated Reward the Praise of those who had return'd victorious from the Olympick Games. When he had enriched himself by this Method of Gain, he thought of returning by Sea into his native Country (for as Fame has it, he was born in the Island of Ceos.) He went into a Ship, which being old and rotten, and attack'd with a horrible Tempest, was dash'd to Pieces in the midst of the Sea. Some endeavoured to save their Girdles, others their more precious Jewels; that they might have wherewith to supply the Wants of Life. Upon which one more curious than the rest, turning to Simonides: How, Sir, do you think of saving nothing from Ruin? I carry my all constantly about with me, reply'd the Poet. Only a few escap'd Shipwreck, for the greater Part, overcharged with their Burdens, perished. No sooner had they reach'd Land, than they are attack'd by Thieves, who despoil them of all they had brought with them; and leave them quite naked and defenceless. The ancient City of Clazomene chanced to be near at Hand, thither the unhappy Sufferers instantly repair'd. Here liv'd one much given to Study, and a great Favourer of Learning, who had often read the Poems of Simonides, and though he had never seen him, was yet one of his great Admirers; insomuch that when upon holding some Discourse with him, he came to know that he was the Poet, he received him with inexpressible Pleasure, and furnish'd him with Cloaths, Money and Servants. In the mean Time,

N O T E S.

rum, contenti sunt rebus suis. Satis esse putant, quod est: nihil appetunt, nulla re egent, nihil sibi deesse sentiunt, nihil requirunt.

2. *Simonides.* A famous Grecian Lyrick Poet, born in the Isle of Ceos. Plato had a great Value for him, both because of the Elegance of his Verse, and the useful Instructions which they convey'd. There are only some few Fragments of his Works now remaining, but sufficient to shew that he was a great Poet, and well deserved those

Commendations which the Ancients have given him.

8. *In Cea insula.* Ceos, where Simonides was born, an Island of the Ægean Sea; whence Ovid speaking of it, says,

Cingitur Ægeò nomine Cea mari.

11. *Hi xonas.* These were a kind of Girdles, in which the Ancients carried their Money, and hence the Word is often used for Money itself. Thus Horace speaking of a Soldier whose Plunder had been stolen from

Ceteri rogantes victum, | Hominem exornavit. Ceteri tabulam suam
portant suam tabulam. | Portant, rogantes victum. Quos casu obvius 25
Quis ut Simonides casu ob- | Simonides ut vidit: dixi, inquit, mea
vius vidit: inquit, dici | Mecum esse cuncta? vos quod rapuistis, perit:
ne cuncta mea esse mecum? |
Quod vos rapuistis, perit.

N O T E S.

from him while asleep, says:

Ibit eo quo vis, qui vitam perdidit, inquit.

12. *Subsidium vite.* In subsidium vite, says Schefferus. But I am rather apt to think it is here by an *Appositio*, instead of *que erat subsidium vite*. For so Sæton. *Orb. Cap. 6.* *Diets sefertiam expresserat, hoc subsidium tanti capiti fuit.* We also meet with *Præsidium* in *Justin, cap. 32. 4. de Hannibale.* *Asperas plumbis repletas, in templis Dianæ, quasi fortune sue præsidia;*

deperit.

17. *Clazomenæ.* A City of Ionia, in Asia Minor, built by *Paralus*. It was near to *Colophon*, and originally named *Gryna*; whence *Apollō* has been call'd *Gryneus*, because he had an Oracle in it.

24. *Tabulam suam portant.* It was the Custom for those who had been saved from a Shipwreck, to have all the Circumstances of their Adventure painted on a Tablet. Some Persons made use of their Tablet to move

F A B. XXII.

MONS parturiens.

O R D O.

Mons parturibat, ciens immanes gemitus, maxima que expectatio erat in terris. At ille peperit natum. Hoc est scriptum tibi, qui quum minaris magna, extricas nihil.

MONS parturibat, gemitus immanes ciens; Eratque in terris maxima expectatio. At ille murem peperit. Hoc scriptum est tibi; Qui, magna quum minaris, extricas nihil.

N O T E S.

4. *Qui cum magna minaris, &c.* This is the true and genuine Moral of the Fable, which has pleased so well, that we find it oftener quoted than any other. *Horace*, in

his Art of Poetry, giving Rules for the Exordiums of Poems, observes, that we ought to avoid too pompous a Beginning; because it was hard to keep up the same Spirit through

F A B. XXIII.

FORMICA et MUSCA.

O R D O.

Formica et Musca contendebant acriter quæ esset plaris. Musca prior cepit sic. Potes tu conferre te nostris laudibus?

FORMICA & Musca contendebant acriter; Quæ plaris esset. Musca sic cepit prior: Conferre nostris tu potes te laudibus?

Ubi

N O T E S.

4. *Incensator.* *Incensatio* was properly the throwing some sort of Corn and Frankincense together with the *Mola*, i. e. Bran or Meal mix'd with Salt, upon the Head of

the Beast. As this was a kind of Preparation for the Sacrifice, which always after the Prayer began in this Manner, the Word came hence, by a *Synecdoche*, to be often taken

Time, his Fellow-Sufferers carry about a Picture of their Shipwreck, begging in a suppliant Manner for Food; whom Simonides chancing one Day to meet: "I told you, said the Bard, that I
 "carried my All constantly about with me; what you endeavoured
 "to save from Shipwreck, is gone."

N O T E S.

move the Compassion of those that they met as they travel'd up and down; and by their Charity to repair their Fortunes, which had suffer'd so much at Sea. These *Juvenal* describes, Sat. 14.

— *Mersa rate naufragus affem*
Dum rogat, et picta se tempestate tuetur.
 For this Purpose, they hung the Tablets about their Necks, and kept singing a sort of canting Verses, expressing the Manner of

their Misfortunes, almost like the modern Pilgrims. For so *Persius*:

— *Cantet si naufragus, affem*
Prozulerim? Cantas cum fracta te in trabe
pictum

Ex humero portes?

Others hung their Tablets in the Temple of that particular Deity, whose Aid they had call'd upon in their Distress. This they properly term'd *Tabella votiva*.

F A B L E XXII.

The MOUNTAIN in Labour.

A Mountain was in Labour, fetching dreadful Groans, and had rais'd amongst Mortals the highest Expectations; but after all it only brought forth a Mouse.

This Fable is design'd against those who after making great Professions, can, it appears, do nothing.

N O T E S.

through the whole Work, and instances in one whom he calls the *Cyclic Poet*, who was guilty of an Error of this kind, to whom he therefore applies this Fable.

Fortunam Priami cantabo et nobile bellum.
Quid dignum tanto feret hæc promissæ biatu?
Parturiunt montes, nascetur ridiculus Mus.

F A B L E XXIII.

The ANT and the FLY.

AN Ant and Fly disputed with great Warmth, which of the two was the more valuable. The Fly began first her own Elogium in these Terms. Can you have the Face to compare yourself

N O T E S.

taken for the whole Act of Sacrificing.
 9. *Rustica*. The Fly, after boasting here of her great Advantages, concludes with a Term of Reproach to the Ant, respecting

her Manner of Life in the Country; while, says she, I traverse Temples, stately Palaces and Cities, where all Things are better, and in greater Abundance.

T

13. Ego

Ubi immolatur, prægusto exta Deum, moror inter aras, perlustro omnia templa. Sedes in capite Regis, quam visum est mihi, et delibo casta oscula matronarum, laboro nihil, atque fruor optimis rebus. Quid, rustica, simile tibi contingit? Sane respondit formica cæcis Deum esse gloriosum, sed illi qui invitatur, non illi qui est invisus. Commemoras Reges, et oscula matronarum; ego quæ studiose congero granum in hiemem, video te pasci stercore circa murum. Frequenter aras, nempe abigeris quo venis. Laboras nihil, ideo quam opus est, habes nihil. Superba jactas id quod pudor debet tegere. Lacescis me æstate; quam est bruma, files. Quæ frigora cogunt te contractam mori, copiosa domus recipit me immolantem. Profecto, vetudi satis tuam superbiam.

Fabella talis discernit notas eorum hominum, qui ornant se falsis laudibus, et eorum, quorum virtus exhibet solidam decus.

N O T E S.

13. *Ego granum in hiemem.* The Industry and Diligence of the Ant in laying up Provisions for the Winter, is often celebrated by Poets. *Horace*, in his first Satire, brings in the avaritious Man pleading the Example of this little Animal, as the best Excuse for his too anxious Foresight.

————— Sic ut

Parvula (nam exemplo est) magni Formica laboris,

Ore trahit quæcumque potest, atque addit æceris,

Quem fruit, haud ignara ac non incauta futuri.

22. *Fabella talis, &c.* There are but very few who aim at true Virtue, and yet

F A B. XXIV.

SIMONIDES a DIIS servatus.

O R D O.

Dixi superius quantum litæ valerent inter homines; nunc tradam memoriæ, quantum bonus tributus sit illis a superis.

QUANTUM valerent inter homines literæ,
Dixi superius: quantus nunc illis honos
A superis sit tributus, tradam memoriæ.

Simonides

N O T E S.

2. *Dixi superius.* Viz. in the twenty first Fable, where he relates, that *Simonides*, after being shipwreck'd, found a Man at

Clazomenæ, who had been so much taken with some of his Works that had accidentally fallen into his Hands, that he immediately

yourself to any of my uncommon Privileges. When Sacrifices are offered to the Gods, I am the first that taste of the Entrails. I pass my Time among the Altars, wander undisturb'd through all the Recesses of the Temple, place myself upon the Head of a King, and taste when I please the Lips of the chastest Matrons. I labour none, and yet enjoy plentifully of every Thing that is best. What like Fortune, good Mr. Rustick, falls to your Share?

To eat with the Gods (reply'd the Ant) is, I confess, worth boasting of, but to those only who are invited, not to such as are hated. You talk of Kings, and tasting the Lips of the Matrons; and yet when I bring together a Stock of Grain against Winter, I see you feed upon Dung along the Walls. You frequent the Altars, but are driven away as often as you come. You labour none, and therefore are destitute of every Thing, when you stand in need of it. How vain to boast of these Things, which Modesty should rather induce you to conceal. You tease me without Measure in Summer, but in Winter, not a Word from you. When the Cold shrivels you up, and quite extinguishes Life, I retire comfortably to my copious Storehouse: Thus, I hope, I have sufficiently pull'd down your Pride.

This Fable points out distinctly the Characters of those Men, who adorn themselves with the Shew of false Renown, and of those whose Virtue gains them a solid Fame.

N O T E S.

almost all covet the Appearance of it. This is at least a Proof that Virtue is really estimable for its own Sake; and that we have a certain inward Sense which dictates to us, that the Practice of it is praise-worthy and becoming. The Fable now before us is meant to describe Persons of real Worth, and such who have only a Shew of it. It

further teaches us, that upon making a just Estimate of Things, and comparing the Merits of each, the Counterfeit and False, fades and shrinks away to nothing, whereas true Virtue shines out in full Splendor, and draws the Admiration of all Beholders. The Fame arising from it, is not only universal, but lasting.

F A B L E XXIV.

SIMONIDES *saved by the Gods.*

I HAVE made appear in a former Fable, how much Learning is esteem'd among Men. I will now hand down to Posterity, in what Honour it is held even by the Gods themselves.

Simonides,

N O T E S.

diately received him as a Friend, and supplied him with Cloaths, and every Thing

else that he wanted.

T a

— Cuidam

Simonides, idem ille de quo retuli, conduxit certo pretio ut scriberet laudem cuidam pycæ victori: petit secretum licent. Cum exigua materia frenaret impetum, usus est licentiâ poetæ, ut est moris, atque interposuit gemina sidera Leda, referens auctoritatem similis gloriæ. Victor adprobavit opus: sed poeta accepit tantum tertiam partem mercedis. Quum posceret reliquam, victor inquit, illi reddent quorum sunt due partes laudis. Verum, ut ne sentiam te dimissum irate, promitte te venturum mihi ad cenam, hodie invitare cognatos, in numero quorum tu es mihi. Ille quamvis fraudatus, et dolens injuria, tamen ne dimissus male corrumpere gratiam, promissit. Rediit hora dictâ, recubuit. Convivium hilare splendebat poculis; domus læta magno adparatu resonabat; quum repente duo juvenes, sparsi pulvere, diffuentes multo sudore, corpore supra humanam formam, mandant cuidam servulo, ut provocet Simonidem ad se, illius interesse ne faciat moram.

Simonides idem ille, de quo retuli,
Victori laudem cuidam pycæ ut scriberet, 5
Certo conduxit pretio: secretum petit.
Exigua cum frenaret materia impetum,
Usus poëtæ, ut moris est, licentiâ,
Atque interposuit gemina Ledaë sidera,
Auctoritatem similis referens gloriæ. 10
Opus adprobavit: sed mercedis tertiam
Accipit partem. Quum reliquum posceret,
Illi, inquit, reddent, quorum sunt laudis duæ;
Verum, ut ne irate dimissum te sentiam,
Ad coenam mihi promitte, cognatos volo 15
Hodie invitare, quorum es in numero mihi.
Fraudatus quamvis, & dolens injuriâ,
Ne male dimissus gratiam corrumpere,
Promissit. Rediit horâ dictâ, recubuit.
Splendebat hilare poculis convivium; 20
Magno adparatu læta resonabat domus;
Repente duo quum juvenes, sparsi pulvere,
Sudore multo diffuentes, corpore
Humanam supra formam, cuidam servulo
Mandant, ut ad se provocet Simonidem, 25
Illius interesse ne faciat moram.

Homo

N O T E S.

5. Cuidam pycæ. Πυκνός, a Greek Word originally, and signifies the same as *Pygmalion* in Latin. Some read *Pictæ*, i. e. *splendide, ornate*, but the other is better, and more expressive.

8. *Ujus Poetæ ut moris est, &c.* The Construction of this Passage is difficult, and variously represented by Commentators. Some will have it *Ujus licentiâ Poetæ, ut moris est*. Others object against this, because of *Poetæ* in the singular Number, when *Poetarum* would have done much better, after the Manner of Cicero, in his third Book *de Oratore* 38. speaking of old Words, which says he; *Sunt Poetarum licentiâ liberiores, quam nostra*. Bentley will have it *Ujus Poetæ moris est licentiâ*. But *licentiâ moris* is a Way of speaking that cannot be so well defended. Barman conjectures it should be,

Ujus, Poetæ ut moris est, licentiâ.

But not to weary the Reader by a Multitude of Quotations, it is sufficient to observe,

that in whatever Manner we construe the Passage, the Sense comes to be much the same, viz. that he took the Liberty commonly indulged to Poets, i. e. he followed the Precept of Aristotle in his *Topics*, that where the Subject is narrow and bounded, we take in somewhat that may afford us larger Scope; and where we may wander free and unconfined. But these Excursions ought always to be made with great Judgment. Pindar abounds in them, and Horace also furnishes several Examples of the same kind.

9. *Gemina Ledaë sidera*. Viz. *Castor* and *Pollux*, the Sons of *Leda* by *Jupiter*. For *Jupiter* transforming himself into a Swan, enjoy'd *Leda*, from which Commerce she is said to have brought forth two Eggs. Out of one of these came *Pollux* and *Helen*, from the other *Castor* and *Clytemnestra*. But *Castor* being slain by *Lynceus*, *Jupiter* granted to *Pollux* that he might share his Immortality with his Brother *Castor*, who as he

Simonides, the very same that I have already mentioned, agreed for a certain Sum, with one who had come off Victor in a Combat of the Cestus, to write his Panegyrick; and retir'd that he might set about it without Interruption. But finding that his Imagination was cramp'd by the Narrowness of the Subject, he had Recourse to the Liberty commonly granted to Poets, and introduced the Twin Stars, Sons of Leda; adorning his Hero by Examples of like Honour. The Champion approv'd his Poem; but gave him no more than a third Part of the promis'd Sum. When he demanded the rest, Let them give it you, said he, on whom you have bestow'd two Parts of the Praise. But as I am very unwilling that you should part from me in Anger, promise to sup with me to Night; I design to have together all my Relations, in which Number I reckon you. Simonides although defrauded of his Reward, and sensible of the Injustice that had been done him; lest he should go away out of Temper, or slight an Offer made him in Civility, promised. Accordingly, he came at the appointed Hour, and took his Place in the Couch. All look'd chearful at the Banquet, the Cups went merrily round, and the House gay with noble Furniture, resounded with the Joy of the Guests; when on a sudden two young Men covered with Dust, the Sweat falling from them in Drops, but of a Form that spoke them more than human, desir'd one of the Servants to call out Simonides to them, and let him know that it was of Consequence to him to come without Delay.

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he was supposed, with his Sister *Clytemnestra*, to be only from *Tyndarus*, had no Right to Immortality. Thus they were feign'd to live and die by Turns. The Ground of the Story is, that *Gemini*, or the Twin-Stars, into which these two Brothers are fabled to have been turn'd, rise and set alternately.

10. *Auctoritatem similis referens gloriæ.* That is, proving how great an Honour it was to come off victorious in these Games, from the Example of *Castor* and *Pollux*, who were greatly celebrated for their Victories of this Kind. The Poet from this derived a certain Authority, both to his own Praises, and the Champion on whom he bestow'd them. *Gloria* means properly that Honour which is gain'd in War by brave Exploits. But in *Greece* it was reckon'd no less honourable to be pronounced Victor in these sacred Games, than over an Enemy in the Field of Battle. *Simonides* therefore, to shew that it was no vain Glory which he ascribed to the Hero of his Poem, observes,

that even the Sons of *Jupiter* had distinguish'd themselves in the same Manner.

13. *Reddent, quorum sunt laudis duæ.* The Sense is clear, he remits him to them as ready to reward him for the Honour he had done them. The Champion by this means defrauded *Simonides* of his Due, by pretending that he had undertaken to write in Praise of him only, and that after all his Poem turn'd chiefly upon *Castor* and *Pollux*. As there are therefore three several Persons celebrated in it, no more than a third of the Reward can be demanded of me.

19. *Recubuit.* The Custom of the Ancients was to lie down at Table. For this Purpose they contriv'd a sort of Beds or Couches, of the same Nature with those on which they slept, but distinguish'd from them by the Name of *Leæi Tricliniorum*, or *Triclinares*, the other being call'd *Leæi Cubicularii*. They were made in several Forms, but commonly four square, sometimes to hold three or four, sometimes two Persons, or only one. On the Beds they laid

Homo perturbatus, excitat
Simonidem. Vix promove-
rat unum pedem triclinio,
cum ruina cameræ subito
oppressit ceteros; nec ulli
juvenes reperti sunt ad ja-
nam. Ut ita rei narra-
ta est vulgaris, tunc sci-
erunt præsentiam Numinum
dedisse vitam vati loco mer-
cedis.

Homo perturbatus excitat Simonidem.
Unum promorat vix pedem triclinio;
Ruina cameræ subito oppressit ceteros;
Nec ulli juvenes sunt reperti ad januam.
Ut est vulgatus ordo narratæ rei,
Omnes scierunt Numinum præsentiam
Vati dedisse vitam mercedis loco.

30

N O T E S.

laid a kind of Ticks, or Quilts stuffed with Feathers. The first Man lay at the Head of the Bed, resting the Forepart of his Body on his Left Elbow, and having a Pillow or Bolster to prop up his Back. The next Man lay with his Head towards the Feet of the first, from which he was defended by the Bolster that supported his own Back; commonly reaching over to the Navel of the other Man; and the rest after the same Manner.

25. *Sudere multo diffuentes corpore, supra*

humanam formam. For in this Manner is the present Passage most commonly read; but *Schefferus*, and after him *Burman*, by the Change of a single Letter, and varying the Pointing, give it a quite different Turn. *Sudere multo diffuentes, corpore supra humanam formam.* This is the Reading I have chosen to follow, as by far the most distinct and clear. *Forma* is not to be confined here barely to the Looks, but expresses the Air and Stature of the whole Body, which spoke them more than human.

25. *Pro-*

P O E T A.

O R D O.

Multa supersunt mihi
quæ scribam, sed parco
sciens, primum ne videar
esse molestior tibi quem va-
rietates multarum rerum di-
stringit; dein si quis forte
velit conari eadem, ut pos-
sit habere aliquid operis
residui. Quamvis tanta
copia materiæ abundet, ut
faber desit labori, non la-
bor faoro. Peto ut reddas
præmium quod es pollicitus
nostre brevitati: exhibe
fidem vocis, nam vita est
quotidie propior morti.

SUPERSUNT mihi quæ scribam, sed parco
sciens,
Primum esse ne tibi videar molestior,
Distringit quem multarum rerum varietas;
Dein si quis eadem forte conari velit,
Habere ut possit aliquid operis residui.
Quamvis materiæ tanta abundet copia,
Labori faber ut desit, non fabro labor.
Brevitati nostræ præmium ut reddas, peto,
Quod es pollicitus: exhibe vocis fidem,
Nam vita morti propior est quotidie.

5

10
Et

N O T E S.

10. *Nam vita morti propior est quotidie.* The manner of *Phædrus's* Reasoning here is strong and unanswerable. The Period of Life grows every Day shorter, and therefore the longer our Happiness is deferr'd, the more is our Enjoyment of it abridged. *Se-
neca* has a fine Passage to this Purpose, in

his twenty-fourth Epistle. *Quotidie mori-
mur, quotidie enim demitur aliqua pars vitæ,
et tunc quæque cum crescimus, vita decrescit.
Infantiam amissimus, deinde pueritiam, deinde
adolescenciam, usque ad besternum quicquid
transit temperis perit, hunc ipsum quem agimus
diem cum morte dividimus,*

24. *THE*

lay. The Man confounded by their august Appearance, presently calls out Simonides, who had scarce left the Chamber, when it fell down and crush'd all the Guests; nor were there any young Men to be seen at the Gate.

As soon as the Particulars of this Story were known, all were persuaded that Castor and Pollux had come to save the Poet's Life, in Recompence for the Praises he had given them.

N O T E S.

25. *Provocet.* That is, *Extra domum, seras vocet.* Terence Eunuch. A. III. Sc. I. *Pamphilam cantatum provocemus.* Where Donatus observes; *eleganter, quia ille foris est, hæc intus; illum intromittamus, hanc provocemus; hæc est in verbis Poetæ germana proprietas.*

28. *Triclinio.* *Triclinium* was properly a Room or Apartment to sup in. *Servius* indeed pretends that it signified barely a Table, but according to that Explication, it would scarce make Sense here. Many

Citations might be brought from Authors to prove the contrary, but I shall be satisfied with observing, that *Tully* himself uses it for a Chamber: For in one of his Epistles, he tells *Atticus*, that when *Cæsar* came to *Philippi*, the Town was so full of Soldiers, as to leave *Cæsar* scarce a *Triclinium* to sup in.

32. *Omnes scierunt.* That is, all firmly believed, or were persuaded, for so *scio* is often used. *Iust.* *Ita suos firmaverunt, ut ire se parato ad moriendum animo scirent.*

The P O E T.

THERE are yet many more Fables for me to write; but I wisely abstain for two Reasons. First, that I mayn't be unreasonably troublesome to you, who are distracted by such a Multiplicity of Affairs; and moreover that if any other is inclin'd to labour on the same Subject, there may be something left for him to do. Though in Truth there is so great Stock of Matter, that an Artist will be wanting to the Work, not Work to the Artist. Mean time I sollicite the Reward which you promised to my Brevity, and call upon you to make good your Word; for Life approaches daily nearer to its Period, and the more that Time is lost

N O T E S.

24. *Tuæ prius sunt partes.* *Gudius*, from an old Manuscript, restores these two Lines thus:

*Tuæ nunc partes, fuerunt aliorum prius,
Dein simili gyro venient aliorum vices.*

Nor is there any Necessity, because *aliorum* occurs twice, to change the first into *illo- rum*. For *illo- rum* must in that Case respect certain Persons of whom mention had been made before, whereas here there is no such

thing. *Aliorum*, on the other Hand, is indefinite, and refers to any Persons whatsoever, different from those already spoken of. There are so many Examples where *alius* occurs thrice, nay four times, that it would be ridiculous to quote any. But the grand Business is to understand the true Meaning of the Passage. A very learned Commentator gives it as his Opinion, that this is to be understood of the Judges. *Phædrus*, who had

Et hoc munus perveniet minus ad me, quo dilatio
consumet plus temporis; si
perages rem cito, usus fiet
longior. Fruar diutius, si
cæpero celerius. Dum sunt
aliquæ reliquæ languentis
ævi, est locus auxilio: olim
bonitas tua nitetur frustra
adjuvare me debilem senio,
quum beneficium jam desie-
rit esse utile, et vicina mors
flagitabit debitum. Existi-
mo esse stultum admove-
re preces tibi quum mis-
ericordia tua sit ultro proclivis.
Reus confessus, sæpe impe-
travit veniam, quanto ju-
stius debet dari innocenti?
Partes tuæ sunt prius, dein
sunt partes aliorum: simi-
lique gyro vices aliorum ve-
nient. Decerne quod religio,
quod fides patitur, et fac
me gratulari tuo judicio.
Animus excedit terminum
quem proposuit, sed spiri-
tus difficulter continetur,
qui conscius sinceræ integri-
tatis, premitur ab insolenti-
is noxiorum. Requires
forte qui sint. Adpare-
bunt tempore. Ego, dum
sanitas constabit, meminero
pulchre sententiam, quam puer quondam legi, Piaculum est plebeio palam mutire.

Et hoc minus perveniet ad me muneris,
Quo plus consumet temporis dilatio:
Si cito rem perages, usus fiet longior.
Fruar diutius, si celerius cæpero.
Languentis ævi dum sunt aliquæ reliquæ, 15
Auxilio locus est: olim senio debilem
Frustra adjuvare bonitas nitetur tua,
Quum jam desierit esse beneficium utile,
Et mors vicina flagitabit debitum.
Stultum admove-
re tibi preces existimo, 20
Proclivis ultro quum sit misericordia.
Sæpe impetravit veniam confessus reus,
Quanto innocenti justius debet dari?
Tuæ prius sunt partes, aliorum dein:
Similique gyro venient aliorum vices. 25
Decerne quod religio, quod patitur fides,
Et gratulari me fac judicio tuo.
Excedit animus, quem proposuit, terminum,
Sed difficulter continetur spiritus,
Integritatis qui sinceræ conscius, 30
A noxiorum premitur insolentiis.
Qui sint requires. adparebunt tempore.
Ego, quondam legi quam puer sententiam,
Palam mutire plebeio piaculum est,
Dum sanitas constabit, pulcre meminero.

N O T E S.

had often suffer'd from Malice, was afraid of the like Misfortunes again. Having therefore now a Friend in Power, who knew his Innocence, and was capable to absolve him, he applies to him. *Burman* conjectures, that the Epilogue of this fourth Book is address'd neither to *Eutychus* nor *Particula*, but to some Man of Rank, whose Name is purposely conceal'd. He was probably at present in some Office of Authority that was annual. *Phædrus* therefore addresses him, that while it was in his Power he would see Justice done him. Your Term of Authority will expire, other will succeed in your Place, and these too in their Turn must make Way for others. Your favour-

able Sentence now will screen me in Time to come, and set a good Example to those who come after you, if the like Calumnies are raised afresh. This indeed seems to me to be the most natural Sense of the Passage; but as Commentators differ, and each one gives plausible Reasons for his Opinion, I shall not venture to assert any thing positively.

27. *Et gratulari me fac judicio tuo.* This Passage explain'd literally signifies, that I may congratulate myself, or rejoice in being acquitted by you. He was, no doubt, persuaded that this would be a Testimony of his Innocence, and have Weight also with others; which is the Turn I have given it in

in Delays; the less Profit shall I receive from it when it comes: Whereas if you do it quickly, I shall the longer have the Use of it: for the sooner that I receive your Favours, the more lasting will be the Enjoyment of them. While there are yet some Remainers of a languishing Life, there is room for your Bounty; but in After-times, when the Infirmities of Age come upon me, your Generosity will in vain endeavour to give me Relief; for Benefits will then cease to be of Use, and Death drawing near claim me as his Due. I own 'tis foolish in me to address you so often, when your Compassion leads you of itself to offer your Assistance. A guilty Criminal, by acknowledging his Fault, frequently obtains a Pardon; how much more equitable that it be given to the Innocent? It is yours now to judge of my Cause, the Time advances when it must fall also to the Share of others; and, by a like Revolution, others will succeed to decide of it in their Turn. Pronounce according to what Religion, and the Oath you have taken requires, that I may be honoured by your Judgment, and acquitted in the Opinion of all. I have already pass'd the Bounds which I had prescrib'd to myself; but it is hard for the Mind to restrain its Efforts, when conscious of unsullied Innocence, it yet finds itself exposed to the Insults of the vilest of Men. Perhaps, you may ask me who they are; I answer, that Time will bring them to Light. For my own Part, I shall not, while in my Senses, forget what I once read when but a Child: *It is dangerous for a private Man to complain openly of publick Wrongs.*

N O T E S.

in the Translation: *Fac me gratulari iudicio tuo*, says Schefferus, *omissa propositio de fac me gaudere, ac mihi ipsi gratulari ob eam favorabilem tuam in causa mea sententiam. Sic gratulari affinate alienius, et celebritate dici, dixit Cicero. Et declarator velus in Salustium: Populus Romanus frequens, adventu meo, gratulatus est.*

29. *Difficiliter continetur spiritus*; This is elegant in the highest Degree, because agreeable to Nature and Truth. Innocence, when under the Oppression of Calumny, cannot avoid the strongest inward Struggles to wipe off the Stain. A Man in these Circumstances is eloquent, and can plead his Cause with wonderful Strength and Fire.

For as *Philotas* says in *Curius*, Lib. VI. c. 10. *Verba innocentis reperire facile est; modum verborum misero tenere, difficile.*

33. *Legi puer sententiam*. The Sentence here repeated is taken from the *Telephus* of *Ennius*;

Palam ruitire plebei placulum est; And is the very same which *Juvénal* thus expresses in a humorous Way:

Plurima sunt, quæ
Non audent homines pertusa dicere lant.

35. *Dum sanitas constabit*. While I retain my Reason; for *sanitas* is here instead of *ratio*. So *Cicero* says in the same Sense: *Quibus ad sanitatem redeundi potestas sat est.*

PHÆDRUM FABULARUM LIBER QUINTUS.

PROLOGUS.

ORDO.

Quam destinassem habere terminum operis, in hoc, ut esset satis materia alii, damnavi meum consilium tacito corde. Nam si est quis artifex etiam talis tituli, quo pacto divinabit quidnam omiserim, at cupiat tradere illud ipsum facere; quum sit cuique sua cogitatio animi, colorque proprius? Ergo non levitas, sed certa ratio dedit mihi causam scribendi. Quare, Particulo, quoniam caperis fabulis, quas nunc Fabulas Æsopicas, non Fabulas Æsopi; ille quasi ostenderit paucas, ego differo plures, usus genere vetusto, sed rebus novis; quarum libellum dum vacive perleges, hunc obtrectare si volet malignitas, Imitari dum non possit, obtrectet licet.

QUUM destinassem operis habere terminum
In hoc, ut aliis esset materiae satis,
Consilium tacito corde damnavi meum.
Nam si quis talis etiam est tituli artifex,
Quo pacto divinabit, quidnam omiserim, 5
Ut illud ipsum cupiat famæ tradere:
Sua cuique quum sit animi cogitatio,
Colorque proprius? Ergo non levitas mihi,
Sed certa ratio, causam scribendi dedit.
Quare, Particulo, quoniam caperis fabulis, 10
Quas Æsopeas, non Æsopi nomino;
Quasi paucas ostenderit, ego plures differo,
Usus vetusto genere, sed rebus novis,
Quarum libellum dum vacive perleges,
Hunc obtrectare si volet malignitas, 15
Imitari dum non possit, obtrectet licet.

NOTES.

1. *Quam destinassem.* We have seen in the Epilogue to the last Book, that the Poet had laid aside the Design of writing any more Fables, and the Reason he there gives, is, that he might not quite exhaust the Subject, but leave something for those who came after him. I find him here of another Mind, and actually beginning a fifth Book. This Prologue is therefore written to account for the Change of his Reso-

lution; there were some particular Instructions which he wanted to give to Posterity, and as it was the greatest Chance in the World, that another should think exactly in the same Manner, it appeared the surest Way to commit them to writing himself.

4. *Nam si quis talis etiam est tituli artifex.* The last Word of this Verse was wanting in the MS. of Phædrus, which has given Rise to various Conjectures how

THE FABLES OF *PHÆDRUS*, BOOK V.

The PROLOGUE.

WHEN I had determined within myself to give over writing of Fables, chiefly with this View, that something might be left to do for those who came after me, I tacitly blam'd in my own Mind this Resolution. For if any Artist should arise whose Talent of writing was of the same Kind, how could he possibly divine what I have omitted, and want that he should hand down to Posterity for me, seeing that every Man has a Turn of thinking and Manner particular to to himself? It was not therefore any Levity of Mind, but Reason and Reflection, that made me again take up the Pen. As therefore, *Particula*, you seem to take a Pleasure in reading these Fables (which I call not the Fables of *Æsop*, but Fables written in his Manner;) he indeed has left but few behind him, I publish a great many, keeping close to the old way of writing, though the Subjects are new, and of my own Invention. Mean time, while you are employed in reading over this Collection at your Leisure, if Malice will find fault and carp at what it is not able to imitate, let

NOTES.

it ought to be supplied. These for the most Part are ingenious, and may all be defended; but there is no Certainty of having hit upon the very Word which came from *Phædrus*. As in a Work of this Kind, an Author ought always to follow the most commonly received Opinions, I have supplied *artifex*, which was the Reading restored in the Edition of *Pitbæus*, and has been generally approved of by Commentators, tho'

I confess for my own Part, that I am much better pleased with the Conjecture of *Freinshemius*, if we also transpose *est* in this Manner:

Nam si quis talis etiam tituli est appetens, 12. Quasi paucas ostenderit. The Reading here followed in the Text is that of *Burman*. But afterwards, in his Note he proposes a different Way, which as

Laus est parta mihi, quod tu, quod similes tui, tu, quod similes tu, trans fertis mea verba in vestras chartas, judicatis quæ me dignum longa memoria. Inlitteratum plausum nec desidero.

20

N O T E S.

tends to render the Passage more clear and distinct, I shall here transcribe:

Quare, Particulo, quoniam caperis fabulis, (Quas Æsopæas non Æsopi nomino, Qui paucas ostendit, ego plures differo, Usus vetusto genere, sed rebus novis) Harum libellum dein vacive perlege.

Qui (continues that judicious Critic) pro quasi posui, vel quia, ab alijs. repositum. Differo vero minime mutandum infero, ut Cl. Bent. nam ita loquebantur veteres, Rem, vitam, &c. differere, Sallustius Catil, 5. Instituta majorum differere. Ita sæpe Tacitus Lib. 1. Ann. 4. Pauci longa libertatis cessum differere. Val. Max. omissa re quam effretat.

18. *Verba in chartas transfertis mea.* Burman is the first who has raised a Dust here, and pretends to meet with no small Difficulty in the Passage. The more common Way of explaining, is, that Particulo

inserted some of the Sentences of Phædrus into his own Works. And indeed this Sense is so natural and obvious, that I have not scrupled to follow it in the Version. But how, says that Critic, does it appear, that Particulo was a Man of so great Learning? We may easily conclude that he must have been so, or Phædrus would never have set so great a Value upon his Approbation. Men of Sense can never be affected with the Praises of those who are not proper Judges in what they applaud. Is it possible that Burman could have overlooked so obvious a Remark, especially when in the last Line he himself proposes a Reading, that ought naturally to have suggested it to him?

Inlitteratum plausum nec desidero.

We see here the Reason why Phædrus was so fond of the Approbation of Particulo. He was Man of Letters, and therefore a proper Judge of the Merits of his Works.

The

F A B. I.

DEMETRIUS & MENANDER.

O R D O.

Sicubi interposuere nomen Æsopi, cui reddidi jam pridem quidquid debui, scito esse gratiæ auctoris ut quidam artifices faciunt nostro seculo, qui inveniunt majus pretium operibus, si adscripserunt Praxitelen suo marmori, aut Myronem suo trito argento. Adeo fabule fugata exaudiant.

ÆSOPi nomen sicubi interposuero, Cui reddidi jam pridem, quidquid debui, Auctoris esse scito gratiā : Ut quidam artifices nostro faciunt seculo, Qui pretium operibus majus inveniunt, novo Si marmori adscripserunt Praxitelen suo, Trito Myronem argento. Fabulæ exaudiant Adeo

N O T E S.

1. *Æsopi nomen, &c.* It appears from many Passages of our Poet's Writings, that he had a great Number of Enemies. Among these were these who endeavoured to detract

from his Merit, by pretending that his Fables were barely a Translation of Æsop. It is for this Reason, that though he often mentions him with Honour, as the first In-ventor

let it take its way. To me it is sufficient Glory, that you, and others of equal Merit, insert some of my Expressions in your Writings, and think my Works worthy of being handed down to Posterity; for I have no Ambition to be applauded by the illiterate.

N O T E S.

The Explication which *Burman* would substitute in Place of this, is far fetched and strain'd. He supposed that *Phædrus* before he published his Fables read them over to some Friends, and that as they were short, and had a peculiar Reference to the Times, they transcrib'd and carried home with them such as they were more immediately struck with.

20, *Inlitteratum plausum nec desidero.* This Reading was first proposed by *Scioppius*, and has been since approved by *Faber*, *Schefferus*, and *Heinsius*. And indeed when considered with respect to what goes before, it makes by far the best Sense. For as he there tells us, that he was satisfied in having the Approbation of Men of Taste and Learning, so he lets us know here, that as for the Vulgar and Illiterate, he little minded their Opinions. The common Reading, *Inlitterarum plausum ire desidero,*

makes it a mere Tautology. The Poet in this seems to be of the same Mind with *Horace*, in the tenth Satire of his first Book, Ver. 73.

*Neque te ut miretur turba labores,
Contentus paucis lectoribus. An tua demens
Vilibus in ludis dictari carmina malis?
Non ego. Nam satis est equitem mibi plau-
dere, ut audax,*

Contemptis aliis, explosa Arbuscula dixit,
“ Nor be ambitious to gain the Applause
“ of great Numbers; but rest satisfied with
“ having a few Admirers. Can you be
“ guilty of so much Folly, as to wish your
“ Poems may be taught in petty Schools?
“ For my share, I dont desire mine may:
“ For if the Gentlemen of Taste clap me,
“ I am pleased, and despise all others: as
“ *Arbuscula* the Comedian had the Courage
“ to express herself when hiss'd by the
“ People.

F A B L E I.

DEMETRIUS and MENANDER.

IF I shall any where hereafter insert in these my Writings the Name of *Æsop*, to which I have already shewn all the Respect and Honour which is due to it, know, Reader, that it is only to give the more Weight and Authority to what I say. As some ingenious Artificers of our own Time, who obtain a much higher Price for their Work, if they inscribe the Name of *Praxiteles* upon any Statues of Marble they have newly carv'd, or that of *Myro* upon the polish'd Silver ones; for Envy, prone to Slander, favours more

N O T E S.

yenter of that Way of Writing, he yet takes care in other Places to let us know that he had improved upon him, and that his Fables were not the Fables of *Æsop*, but Fables

written in his Manner. It would seem that these several Remonstrances had not entirely put a Stop to the Cavils of his Enemies, since in the Introduction to this fifth Book, he

*Nam mordax invidia fa-
vet plus vetustis, quam
præsentibus bonis. Sed
jam feror ad fabellam ta-
lis exempli.*

*Demetrius, qui est dic-
tus Phalereus, occupavit
Athenas imperio improbo.
Ut mos est vulgi est, ruunt
passim et certatim: sub-
clamant reges feliciter.
Ipsi principes osculantur
illam manum quæ sunt op-
pressi, gementes tacite trif-
tem vicem fortunæ. Quin
etiam refides, et sequen-
tes etiam, repunt ultimi,
ne noceat illis defuisse; in
quibus Menander nobilis co-
mædiis, quas Demetrius
legerat, ignorans ipsam
Menandrum, et admira-
tus fuerat ingenium viri.
Ile delibatus unguento, et
adfluens vestitu, veniebat delicato et languido gressu.*

Adeo fugatæ. Plus vetustis nam favet
Invidia mordax, quam bonis præsentibus.
Sed jam ad fabellam talis exempli feror.

10

Demetrius, Phalereus qui dictus est;
Athenas occupavit imperio improbo.
Ut mos est vulgi, passim & certatim ruunt:
Feliciter subclamant. Ipsi principes
Illam osculantur, quæ sunt oppressi, manum, 15
Tacite gementes tristem fortunæ vicem.
Quin etiam refides & sequentes otium,
Ne defuisse noceat, repunt ultimi:
In quibus Menander, nobilis comoediis,
Quas, ipsum ignorans, legerat Demetrius, 20
Et admiratus fuerat ingenium viri:
Unguento delibutus, vestitu adfluens,
Veniebat gressu delicato & languido.
Hunc ubi tyrannus vidit extremo agmine:

Quinam

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he appears so anxious to vindicate himself, and let his Reader know, that if he afterwards used the Name of that Author, it was only to give a certain Authority to his Fables, not that he translated from him.

2. *Cui reddidi jam prædium.* It must be owned that Phædrus is not in the least backward to give Æsop his due. He every where owns him to be the Inventor of Fables, and that he himself copied strictly his Manner. Nay, so great is his Modesty, that in the Introduction to his Works, he professes himself to have taken his whole Subject from him, and done no more than publish, and form it into Iambick Verse.

*Æsopus auctor quæ materiam reperit,
Hanc ego pollicem versibus feceris.*

But when the Poet found that there were malicious Criticks, who took a Pleasure in lessening his Merit, and abridging the Praise he might justly claim, it was time then for injured Worth to assert its Right, and let the World know, that though Modesty had led him to refer his Fables to another, yet the far greater Part of them were really his own Invention.

6. *Praxiteles.* Praxiteles one of the most famous Statuaries of Antiquity. He is reported to have carried a Statue of Venus

with that exquisite Art, that Spectators could not view it without having their Desires raised.

7. *Myronem.* Another celebrated Artificer, who made a Heifer so much to the Life, that it deceiv'd not only the Herd, but the Herdsmen. It is very strange, that this Myro, notwithstanding his extraordinary Skill and Dexterity should yet die so very poor, as Petronius in his Satyr tells us. *Myro qui pene hominum animas, ferarumque ære comprehenderat, non invenit Heredem.*

8. *Plus vetustis favet invidia, quam, &c.* The great Value which some profess for the Works of the Ancients, is not always owing to their Merit. Envy has sometimes a considerable Share in it. This is what Phædrus hints at here, and we find Horace also complaining of it in the first Epistle of his second Book to Augustus:

*Jam Saliare Numæ carmen qui laudat, et
illud*

*Quod necum ignorat, solus vult scire videri:
Ingeniis non ille favet, plaudisque sepultis,
Nostra sed impugnat, nos nostraque lividus odit.*

“ As for him who praises the Poem of
“ the Salii, and by that would have it be-
“ lieved, that he only understands perfect-
“ ly what he is equally ignorant of with
“ me;

more the Works of the Ancients, than those of the present Age. Let us now pass to the Recital of some Story that may furnish an Example of it.

Demetrius, the same who was called *Phalereus*, having unjustly seized upon the Sovereignty of Athens; the Vulgar, according to their usual Custom, rush one after another from all Quarters of the City, and with loud Acclamations wish him a long and happy Reign: Even the great Men themselves kiss the Hand of their Oppressor, contented to bemoan in secret the sad Vicissitudes of Fortune. They moreover who liv'd in Ease and Retirement, remote from the Hurry of Affairs, fearing that their Absence might be construed into Neglect, creep in the Rear. Amongst these was *Menander*, famous for his Comedies, which Demetrius had often read without knowing the Author, and greatly admired him for his uncommon Genius. He perfum'd with Essence, and dragging after him a long flowing Robe, advanced with a delicate languid Pace. When the Tyrant saw him coming up among the last to salute

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“ me; we are not on that Account to fancy him a Favourer and Admirer of ancient Genius, but an Enemy to the Moderns, an Envier and Detractor from them, and their Merit.

11. *Demetrius*. He was a distinguished Orator and a Philosopher, having been the Scholar of Theophrastus. After he had possessed himself of the Sovereignty of Athens, he rul'd with so much Moderation and Prudence, that he very much enrich'd the City, which in return erected thirty Statues to his Honour. He was a remarkable Instance of the Instability of Fortune: for these very Citizens changing afterward their Love into Hatred, obliged him to fly into Egypt, and in one Day overturned all the thirty Statues. A Saying of his upon that Occasion ought never to be forgot, *But they have not deprived me of that Virtue, in Honour of which these Images were first set up.* He was call'd *Phalereus* from *Phalera* a Sea-port Town in Greece.

14. *Feliciter subclamant*. This Form of Acclamation, *feliciter regnes*, was in use amongst the Ancients, in the same Manner as *vivat Rex* is now with us.

15. *Illam osculantur manum*. The Poet describes here the ancient Manner of paying Court to the Great, especially to Kings. For

to kiss the Hand was a Piece of Respect shewn only to great Men, in token of Subjection. The Picture here drawn by *Phædrus*, is not unlike to that of *Tacitus*, in the third Book of his Annals: *Ceterum tempora illa, adeo infecta, adulatione sordida fuere, ut non modo primores civitatis, quibus claritudo sua obsequiis protegendæ erat; sed omnes consulares, magna pars eorum qui prætura functi, multique etiam pedarii senatores, certatim exsurgerent, sædæque et nimia censerent. Memoria proditur, Tiberium, quoties curia egrederetur, Græcis verbis in hunc modum eloqui solitum: O homines ad servitutem paratos!*

19. *Menander*. A celebrated comic Poet of Athens. It was he that invented and carried to Perfection what was called the new Comedy among the Ancients. *Quintilian* gives his Character at large, and with those Commendations which he so justly deserved. He wrote one hundred and eight Comedies, of which there now only remain a few scattered Fragments. We may form some Notion of his Genius and Manner from *Terence*, whose Comedies are for the most part a Translation from him.

27. *Mutatus statim*. The rest of this Fable is wanting, nor does it seem possible to supply it. But if the Part of it which is

new

Quinam cinædus audet *venire in conspectu meo?* *Proximi responderunt, hic est Menander scriptor.* *Statim astutus, compellat hominem blande, accipitque dextram.*

Quinam cinædus ille in conspectu meo 25
Audet venire? Responderunt proximi:
Hic est Menander scriptor. Mutatus statim
Compellat hominem blande, dextramque accipit.

NOTES.

Now lost, had any Relation to what is said in the last Verse of the Prologue, as there is Reason to think it must, we are to suppose

that some Conversation happened, in which one of those ill-natur'd Censurers objected to *Menander*, that he came far short of the Merit

F A B. II.

VIATORES et LATRO.

O R D O.

Duo expediti carpebant pariter viam, alter imbellis, at alter promptus manu. Latro occurrit illis, et intentans necem, poposcit aurum. Audax irruens confestim repellit vim vi, occupat eum incantum ferro, et vindicavit sese forti dextera. Latrone occiso, comes timidus adcurrit, stringitque gladium, dein penulâ rejectâ, inquit, cedo illum, jam curabo sentiat, quos adtentarit. Tunc qui depugnâverat, Constantior fuisset, vera existimans: Nunc conde ferrum, & linguam pariter futilem, Ut possis alios ignorantes fallere.

DUO expediti pariter carpebant viam;
Alter imbellis, at alter promptus manu.
Occurrit illis latro, et intentans necem,
Poposcit aurum. Audax irruens confestim
Repellit vim vi, ferra incantum occupat,
Et vindicavit sese forti dextera.
Latrone occiso, timidus adcurrit comes,
Stringitque gladium, dein, rejectâ penulâ,
Cedo, inquit, illum, jam curabo sentiat,
Quos adtentarit. Tunc qui depugnâverat:
Vellem istis verbis saltem adjuvisset modo,
Constantior fuisset, vera existimans:
Nunc conde ferrum, & linguam pariter futilem,
Ut possis alios ignorantes fallere.

Ego,

ferrum, et pariter linguam futilem, ut possis fallere alios ignorantes.

NOTES.

The Beginning of this Fable, in like Manner as the latter Part of the last, is lost. I have in both Cases made use of the common Supplements that are found in the greater Number of Editions, because they are almost in every body's Hand; though I am far from being pleased with them, or thinking they let us into the Design of the Poet. This appears in the foregoing Fable

from what I have there said. As to that now before us, we find several Things referred to in the remaining Part, that are not so much as mentioned in the Supplement. But *Barnan*, in his accurate Edition, gives an Introduction, wherein he endeavours to obviate all these Difficulties, and has succeeded so well, that I can't forbear presenting it to the Reader.

Icc

salute him. What effeminate Man is this, says he, who presumes to come into my Presence? Those who stood next him whispered, that it was the Poet Menander. Upon which immediately changing his Tone, *he saluted him with an Air of Kindness, and took him by the Hand.*

N O T E S.

Merit of *Eupolis*, *Cætrinus*, *Aristophanes*, and the other Writers of the old Comedy; and perhaps told him, that what was most

valuable in his Plays, was entirely stolen from them.

F A B L E II.

The TRAVELLERS and HIGHWAYMAN.

TWO Travellers equipt for a Journey, took their Way together, the one cowardly and timorous, the other brave and ready to defend himself when attack'd. A Robber met them by the Way, and demanded their Money, threatening them with Death if they refused. The Traveller who had most Resolution, immediately closed in with him, repelled his Assault, and thrust him thorow ere he was aware: Thus extricating himself from the Danger by his Firmness and Bravery. No sooner was the Robber slain, than his cowardly Companion runs up, draws his Sword, and throwing his Cloke behind him: Let me, says he, encounter with him, I'll teach him to know whom he sets upon next. Upon which he who had fought so bravely, told him, I wish you had seconded me, had it been only with such like Words, in the late Struggle, I should have look'd upon them as a real Effect of your Valour, and they would have added greatly to my Courage. Now put up our Sword, and suppress these vain Boastings, that you may deceive others by them, who

N O T E S.

*Itæ per sylvas forte cum fecerunt duos,
Quid si latrones, inquit unus, advolent;
Et nos infesto imbelles ferro invaderent?
No timeas, inquit alter, hac ego manu
Latrones quosvis quæ seroces repuli,
Ite securum solus præstare tibi,
Et tu virtutis esses spectator mee.
Dum pergunt, subitus ex insidiis exsille
Mucrone striso latro. Qui jactaverat*

*Verbis virtutem, socium deserens fugit;
Et pugnae eventum spectans, restitit procul.
Alter ruentis in se sustinet impetum,
Et vindicavit sese forti dextera.*

“Two Travellers chancing to take their
“Way through the Woods: What, says
“one of them, if Robbers should suddenly
“come upon us, and attack us, defenceless
“with pointed Steel? Fear not, replies
the

Ego, qui expertus sum quantis viribus fugias, 19
 Scio, quod virtuti non sit credendum tuæ.
 Illi adsignari debet hæc narratio,
 Qui re secunda fortis est, dubiâ fugax.
 Hæc narratio debet adsignari illi, qui est fortis re secunda, vero fugax re dubiâ.

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“ the other ; this Right Hand, which has
 “ so often repell’d the Assaults of the most
 “ daring Robbers, shall secure you a quiet
 “ unmolested Journey, and leave you an
 “ Admirer of my unexampled Bravery.
 “ As they are in this Manner jogging on,
 “ a Robber suddenly starts from his lurking
 “ Place, with a drawn Sword. He
 “ who had boasted so extravagantly, immediately took Refuge in his Heels, abandoning his Companion, and standing at a considerable Distance, where secure he might behold the Event of the Combat. The other boldly sustain’d the Assault of the daring Invader, and extricated himself from the Danger by his Firmness and Bravery.”

9. *Cedo inquit illum.* This Word is used

F A B. III.

CALVUS et MUSCA.

O R D O.

Musca momordit nudatum caput hominis calvi, quam ille captans opprimere, duxit sibi alapam gravem. Tum illa irridens, ait: voluisti ulcisci punctum parvulae volucris morte: quid facies tibi, qui addideris contumeliam injuriæ? Respondit; redeo facile in gratiam mecum, quia scio non fuisse mentem lædendi. Sed optem vel majore incommodo necare te, animal improbum contenti generis, quæ delectaris bibere humanum sanguinem.

CALVI momordit musca nudatum caput,
 Quam opprimere captans, alapam sibi duxit
 gravem ;
 Tunc illa irridens : punctum volucris parvulae
 Voluisti morte ulcisci : quid facies tibi,
 Injuriæ qui addideris contumeliam ?
 Respondit ; Mecum facile redeo in gratiam,
 Quia non fuisse mentem lædendi scio.
 Sed te, contemti generis animal improbum,
 Quæ delectaris bibere humanum sanguinem,
 Optem necare vel majore incommodo. 10
 Hoc argumentum veniam mage dari docet,
 Qui casu peccat, quam qui consilio est nocens,
 Illum esse quâvis poenâ dignum judico.

Hoc argumentum docet veniam mage dari ei qui peccat casu, quam illi qui est nocens consilio, Judico illum esse dignum quâvis poenâ.

N O T E S.

5. *Injuriæ addideris contumeliam.* Schefsz observes, that this is what Grammarians call *ὀνειδισμός*, and that in the natural Order of the Words, it ought to have been

Contumeliæ eam qui dederis injuriam.

For the Injury he had done consisted in giving himself a Blow, and the Reproach lay in his being bald ; for that it was so accounted of among the Romans we learn from Suetonius, who in his Life of Titus Flavius Domitianus, Chap. 18. says, *Calvitio ita offende- batur, ut in contumeliam suam traheret, si qui alii joco, vel jargio obijceretur.*

7. *Non fuisse mentem lædendi.* We ought in Reason to measure Affronts by the In-

tentions of those who give them ; for where they are not design’d, a Man may be called impertinent or rude, but not affronting. But when what is said or done is the Effect of meer Chance, without any such Purpose, or perhaps with a quite contrary one, we are easily, in that Case, persuaded to overlook the seeming Injury.

11. *Hoc argumentum.* This Reading, which is taken from the Text of *Burman*, gives a good Sense enough to the Passage, and at the same Time a Moral that answers very well to the Turn of the Fable. *Gudius*, who wanted if possible to retain *argumento*, and preserve *quamvis* in the last Line, presents the whole Passage thus :

who are Strangers to your wretched Cowardice; as for me, who saw with what Speed you made off from the Danger, I am sensible how little we can depend on your pretended Valour.

This Story may properly be applied to those, who when there is no Danger make a great Shew of Courage, but in Times of Hazard, take Refuge in Flight.

N O T E S.

in the same Sense by Terence in his *Andrian*, Act. IV. Sc. 4. *Cedo eujum puerum hic ap-
passisti.* Where Donatus has the following Remark. *Cedo idem significat, quod die, et
da mihi, et est dictum cum quadam fiducia, et
contemptu ejus cum quo sermo est.* This Observation shews with what Propriety the Word is used here.

17. *Illi assignari debet.* Phædrus is, for the most part, extremely just in the Application of his Fables; and what renders them yet more useful, they are calculated to reprehend those Vices which are common in Life, and apt to grow upon us, if not timely check'd. This appears from the present Fable.

F A B L E III.

The BALD MAN and the FLY.

A Fly bit the naked Head of a bald Man, which he endeavouring to crush, gave himself a violent Blow. The Fly highly delighted, rally'd him in these Terms. "You wanted to revenge the Puncture of a little Insect by its Death; what Punishment will you inflict upon yourself, who have added an Affront to the Mischief you have done? The Man answered, I can easily be reconciled to myself, because I am conscious there was no Intention to do Harm; but as for you, teasing contemptible Insect, who takest Pleasure in sucking human Blood, I could wish to be your Destruction, even at the Expence of a heavier Stroke."

This Fable teaches us, that we ought sooner to excuse the Faults of those who err through Mistake, than of those who transgress with Design; for I am of Opinion, that no Punishment can be too severe for these latter.

N O T E S.

*Hoc argumento veniam tam dari docet,
Qui casu peccat, quam qui consilio est nocens,
Illum esse quamvis poena dignum judico.*

But according to this Emendation, the Sentence itself would be false, and such as no Mortal ever yet took it into his Head to maintain; that we are to forgive, not only those who offend without Design, but those also who maliciously affront us. The other Reading therefore is by much to be preferred; and teaches us, that in revenging an Injury we ought to consult Reason. Our best Friends may be sometimes guilty of Errors, and it would be hurting ourselves, not to make some Allowances. No Body has handled this Subject better than Horace in the third Satire of his first Book. We have there an excellent System of Rules how to behave ourselves, in all those different Occurrences in which our Friends may chance

to displease us. Where the Thing indeed was design'd, there seems to be no Excuse, nor does Phædrus seem to think us bound to keep any Measures. But even here there is, in my Judgment, a certain Moderation and Temper to be observed. It often happens, that by carrying our Revenge too far, we bring Disasters upon ourselves. It would perhaps, in most Cases, be prudent Conduct to neglect and despise Impertinence or Rudeness; and content ourselves with barely shunning any further Familiarity with one, who could deviate so openly from the Rules of Society. I don't mean by this, that we should tamely suffer ourselves to be insulted. Self-Defence warrants us to repel open Abuse, but in trivial Matters, it is enough to show our Contempt of them, and put it out of the Person's Power to injure us again in that Manner.

F A B. IV.

HOMO et ASINUS.

O R D O.

Quam quidam immolasset verrem quum sancto Herculi, cui debebat votum pro sua salute, posset reliquias hordei pretii asello. Quas ille aspernatus, locutus est sic: libenter prorsus adpeterem tuum cibum, nisi ille jugulatus foret, qui est caritas illo.

Deterritus respectu hujus fabulae, semper vitavi lucrum periculum. Sed dicis, illi qui rapere divitias, habent eas. Agedum, numeremus illos, qui deprensi perierint: reperies turiam punitorum esse majorem.

Temeritas est bene paucis, sed est mala multis.

QUIDAM immolasset verrem quum sancto Herculi,

Cui pro salute votum debebat sua;
Asello jussit reliquias poni hordei.

Quas adspersus ille, sic locutus est:

Tuum libenter prorsus adpeterem cibum,

Nisi, qui nutritus illo est, jugulatus foret.

Hujus respectu fabulae deterritus,

Periculosum semper vitavi lucrum.

Sed dicis, qui rapere divitias, habent.

Numeremus, agedum, qui deprensi perierint: 10

Majorem turbam punitorum reperies.

Paucis temeritas est bono, multis malo.

N O T E S.

5. Sancto Herculi. Sancto is not here a superfluous Word to fill up the Verse, as some pretend, nor to be changed into Sancte, as other seem rather to think. Sanctus was an Epithet that was often given by the Ancients to Hercules. Cicero pro Sexto, Cap. 63. Neque hanc puerum si in illo sanctissimo Hercule consecratam videris. There is also an Inscription upon an ancient Marble, that runs thus:

HERCULI. SANCTO. SAC.

P. POMPONIUS. NOCTUS.

VOTUM. SOL.

He was moreover frequently address'd under the Title of Sanctus Pater, as is evident from Varro. So Propertius too, addressing Hercules, writes thus:

Sancte pater, salve, cui jam foveat aspera
Jura:

Sancte nulli libro dexter adesse meo.

7. Hujus respectu fabulae. Respectus signifies properly Regard, Veneration; and in this Sense we find it commonly used by Livy. Thus Lib. 35. Reuerentiam maxime respectus civitatis movit, et virtutem nuper in bello, et in victoria justitiam benignitatemque expertas. And again, Lib. 39. Sin aliquis respectus est mei, ut socii atque amici regis, deprecor ne me tanta injuria dignum judicetis. But here it is taken for Consideration, and Reflection upon; which is a Meaning we find several Times affix'd to it in the best Writers. So Ovid. I. Trist. El. 3.

Et voluisse mori

Respectuque tamen non potuisse meo.

8. Periculosum semper. Periculosum lucrum, unjust Gain, which is always dangerous, because we are liable to be detected and punished. Hence the Advice of Hesiod;

Beware

F A B. V.

SCURRA et RUSTICUS.

O R D O.

Mortales solent labi pravo favore, et dum stant pro judicio sui erroris, solent saepe agi ad poenitendum rebus manifestis.

PRAVO favore labi mortales solent,

Et, pro judicio dum stant erroris sui,

Ad poenitendum rebus manifestis agi.

N O T E S.

1. Pravo favore. 'Tis certain that the Bulk of Mankind are govern'd in their Judg-

ments by Prejudice, Inclination, or Caprice; nor will a wise Man give himself much Trouble

FABLE IV.

The MAN and the Ass.

A Man who had sacrificed a young Boar to the God Hercules, to acquit himself of a Vow that he had made for the Preservation of his Health, ordered the Remains of the Barley to be thrown to his Ass; which he refusing to touch, spoke in this Manner. “I would gladly accept of your Barley for my Food, but that such as it is employed to nourish, are doom’d to have their Throats cut.”

Warned by the Example of this Fable, I have always been careful to shun the Gain that exposes to Hazard. But you will tell me perhaps, that they who have accumulated Riches by Rapine and Plunder, continue in the quiet Possession of them. Let us enumerate only the Examples of those who have been detected and brought to Justice; it will soon appear that they are by far the greater Number.

Indiscretion may succeed with a few, but it proves the Ruin of much the greater Part.

N O T E S.

Beware of unjust Gain, for the Reward of Baseness ends always in real Loss. It is but very seldom that they who live by Rapine and Plunder, escape Vengeance; however they may succeed for a Time, yet the Resentment of the oppressed commonly gets the better at last. For when no Regard is had to Complaints and Murmurs, they are obliged to have Recourse to Force; the Consequence of which is, for the most part, the Ruin of those who compell’d to such violent Means of obtaining Justice.

9. *Sed dicis, &c.* We have observed before, that what Phædrus calls *lucrum periculosum* was that got by Rapine and Extortion; and this I think is farther confirmed by what the Poet says here, that those who amass Wealth by this Means, continue notwithstanding in the quiet Possession of it.

This, replies he, is a vulgar Mistake; for upon Examination it will be found, that the Number of those who are detected and punished for their Frauds, is much greater than of those who escape. Nor is this a meer Assertion of the Poet’s, the History of past Ages, and the Experience of the present confirms it.

12. *Paucis temeritas est bono.* This Observation agrees exactly with what Pelybius says in his fourth Book. *Ego id verum esse existimo, quod dici solet, temeritatem sapienter homines ad infamiam, et nihil adducere.* Sometimes it may perhaps succeed, but the Instances of it are very rare. Discretion and Prudence, though now and then they meet with Obstacles, are yet the surest Way whereby to gain a Character and Fame.

FABLE V.

The BUFFOON and the COUNTRYMAN.

MEN often err in their Judgments through Prejudice; and while they stand up obstinately in Defence of their partial Notions, are sometimes forced to recant by the undeniable Evidence of Things.

N O T E S.

Trouble to gain their Approbation. Seneca, in his 28 Ep. says excellently on this Head:—

Numquam volui placere populo; nam quæ ego scio non probat populus; quod probat populus.

Quidam dives facturus ludos nobiles, invitavit cunctos propositis præmio, ut quisque ostenderet novitatem quam posset. Artifices venerunt ad certamina laudis. Inter quos scurra, notus urbano sale dixit se habere genus spectaculi, quod numquam foret prolatum in theatro. Rumor dispersus concitat civitatem: loca paulo ante vacua, nunc deficient turbae. Vero postquam scurra constitit solus in scena, sine adparatu, et nullis adjutoribus, ipsa expectatio fecit silentium. Ille repente demisit caput in sinum, et sic est imitatus suam vocem porcelli, ut auditores contenderent verum porcellum subisse pallio, et juberent illum excuti. Quo facto, simul ut nihil est repertum, cœrant cum multis laudibus, prosequunturque hominem maximo plausu.

Facturus ludos quidam dives nobiles,
Proposito cunctos invitavit præmio,
Quam quisque posset, ut novitatem ostenderet. 5
Venere artifices laudis ad certamina.
Quos inter Scurra, notus urbano sale,
Habere dixit se genus spectaculi,
Quod in theatro numquam prolatum foret. 10
Dispersus rumor civitatem concitat:
Paullo ante vacua turbam deficient loca;
In scena vero postquam solus constitit,
Sine adparatu, nullis adjutoribus,
Silentium ipsa fecit expectatio. 15
Ille in sinum repente demisit caput,
Et sic porcelli vocem est imitatus suâ,
Verum ut subesse pallio contenderent,
Et excuti juberent. Quo facto, simul
Nihil est repertum, multis onerant laudibus, 20
Hominemque plausu prosequuntur maximo.

Hoc

N O T E S.

ego nescio. Quis enim placere potest, cui non placeat virtus? Malis artibus popularis favor acquiritur. Similem te illis facias oportet, alioquin non probant. I never made it my Study to please the Multitude; for what I know to be right, seldom hits their Taste, and what they seem to be taken with, is not agreeable to myself. Who can hope to please them, whom even Virtue cannot please? Popular Favour is often acquired by the basest Means. You must be like them, before you can expect to gain their Applause."

3. *Rebus manifestis.* By the undeniable Evidence of Things. This is meant to express a Conviction, attended with some Degree of Remorse and Shame. For when we obstinately stand up for an Opinion, and plain Truth obliges us to recant, we are commonly out of Countenance for our Error. Thus in the Example here adduced; the People who were prejudiced in Favour of the Buffoon, and strongly possess'd with a Notion that it was impossible to excell him in his Art, could not have been any way persuaded to believe that the Countryman imitated better the squeaking of a Pig, unless by actually producing one from under his Cloak, he had, by the undeniable Evidence

of Fact, made them sensible of their Error.

4. *Facturus ludos quidam dives.* Besides the Shows and Games that were exhibited by the Magistrates in their Offices, to gain the Favour of the People, it was usual also for private Men, on many Occasions, to do the same. As at the Funeral of a Friend, or when they wanted to ingratiate themselves with the Multitude, and rise to Pre-ferment in the State. The publick Sports or Shows at Rome, are commonly rank'd under two Heads, the *Ludi Circenses*, and *Ludi Scenici*. The Circensian Plays included not only those exhibited in the Circo's, but also extended to such as were perform'd in the Amphitheatres; so that under this Head we comprehend the *Pentatblum*, the Chariot Races, the *Ludus Trojæ*, Shows of wild Beasts, Combats of the Gladiators, and the *Naumachia*. The *Ludi Scenici*, or Stage-Plays, are commonly divided into four Species; Satire, Mimick, Tragedy, and Comedy. It is an Entertainment in this last Way that *Phædrus* here speaks of.

8. *Scurra.* A Buffoon, one who by his Talent of Raillery could raise Mirth in a Company. Great Men had always one of these at their Tables, to divert the Guests. *Horace* gives an admirable Description of the Manner

A rich Man designing once to entertain the People with magnificent Shows, invited all, by the Promise of a certain Reward, to come and produce any new Piece of Ingenuity they might have discovered. All the most celebrated Performers were present at this Dispute for Superiority; among whom a Buffoon, noted for his Talent of smart Raillery, boasted that he could exhibit a new kind of Entertainment, such as had never yet been produced in the Theatre. This Rumour spreading, brings together the whole City; and the Places a little before quite thin of People, can't now hold the Multitudes. As soon as he appear'd by himself on the Stage, without any Apparatus, or attending Prompters, the great Expectations he rais'd, produced an universal Silence; when all of a sudden hiding his Head in his Bosom, he so naturally imitated the squeaking of a Pig, that the People were persuaded he had one concealed under his Cloak, and order'd him to be search'd; but when upon Examination nothing like it could be found, they loaded him with Praises, and join'd together in honouring him with the most extra-

N O T E S.

Manner of these Buffoons, in comparing a Flatterer to them:

*Alter in obsequium plus æquo pronus, et imi
Derisor lecti, sic nutum divitis borret,
Sic iterat voces, et verba cadentia tollit;
Ut puerum sævo credas dictata magistro
Reddere, vel partes mimum tractare secundas.*

“ The one carries his Complaisance to Ex-
“ cels, and, like the Buffoons of the lowest
“ Couch, is so attentive to every Nod of
“ his Patron, repeats his Words with so
“ much Affectation, and so eagerly catches
“ every Thing he says, that one might
“ take him for a young Boy repeating a
“ Lesson after his Master; or one, who
“ having an inferior Part in a Play, en-
“ deavours all he can to set off the princi-
“ pal Actor.”

10. *Theatro*. The Theatre was that in which the Scenical Sports were exhibited. It was of a semicircular, or rather of a semilunar Form, and had a Partition running quite cross, from one Horn to the other. This they call'd the *Scena*. Just before the Scene was the Space where the *Pulpitum* stood, into which the Actors came from behind the Scenes to perform. This was called *Proscenium*. The middle Part had the Name of *Cavea* given to it, because considerably lower than other Parts; and *Arena*, because it used to be strown with Sand, to hinder the Performer from slip-

ping. In the Seats there was a threefold Distinction, according to the ordinary Division of the People into Senators, Knights, and Commons. The first Range, which belong'd to the Senators, was call'd *Orchestra*, ὀρχήστρα, because in that Part of the Grecian Theatres the Dances were perform'd; the second *Equestris*; and the other *Popularia*. I have been thus particular in describing the publick Shews, and the several Parts of the Roman Theatre, because as they frequently occur in Classic Authors, it is absolutely necessary to have some tolerable Notion of them.

14. *Nullis adjutoribus*. *Adjutor* was a Word originally used in Matters of Weight, such as the Management of State Affairs; where the chief Friends of Men in Power, and those who assisted them in their Counsels and Determinations, were call'd *Adjutores Magistratum*, and *Principum*. It is thus that *Livy* often uses it for Embassadors. From hence it was transferr'd to signify those who assisted Mimicks and Players upon the Stage. So *Quintil.* 11. 5. *Nunc vero scio id fieri apud Græcos, sed magis per Adjutores*. And *Sueton*, in his Book *de claris Grammaticis*. *Hic* (speaking of *Croffitius*) *initio circa scenam versatus est, dum mimographos adjuvat*.

26. *Derisuri, non spectaturi, sedent*. He here gives an excellent Picture of a Multitude govern'd merely by their Passions, and the

Rusticus vidit hoc fieri; inquit, mehercule non vincet me: et statim professus est, se facturum idem melius postridie. Turba fit major. Favor jam tenet mentes, et sedent derisuri, non spectaturi. Uterque prodit. Scurra degrunnit prior, movetque plausus, et suscitatur clamores. Tunc rusticus simulans sese obtegere porcellum vestimentis, (quod scilicet faciebat, sed latens, quia compererant nil in priore) vero pervellit aurem porcelli quem celaverat, et exprimit vocem naturæ cum dolore. Populus adclamat scurram imitatum fuisse vocem porcelli multo similius, et cogit rusticum trudi foras. At ille profert ipsum porcellum e sinu, probansque turpem errorem aperto pignore: En, inquit, hic declarat quales judices sitis.

Hoc vidit fieri Rusticus. Non mehercule Me vincet, inquit: & statim professus est, Idem facturum melius se postridie. Fit turba major. Jam favor mentes tenet, 29 Et derisuri, non spectaturi, sedent. Uterque prodit. Scurra degrunnit prior, Movetque plausus, & clamores suscitatur. Tunc simulans sese vestimentis Rusticus Porcellum obtegere, (quod faciebat scilicet, 30 Sed, in priore quia nil compererant, latens) Pervellit aurem vero, quem celaverat, Et cum dolore vocem naturæ exprimit. Adclamat populus, Scurram multo similius Imitatum, & cogit Rusticum trudi foras. 35 At ille profert ipsum porcellum e sinu, Turpemque aperto pignore errorem probans; En, hic declarat, quales sitis judices.

N O T E S.

the first Impression. Cicero too has hit off their Character so happily, in his second Book *de Oratore*, that I cannot here forbear transcribing the Passage. *Plura enim multi homines judicant odio, aut amore, aut cupiditate, aut iracundia, aut dolore, aut lætitia, aut spe, aut timore, aut errore, aut aliqua permotione mentis, quam veritate, aut præscripto, aut juris norma aliqua, aut judicii formula, aut legibus.*

30. *Quod faciebat, &c.* These to *latens* of the next Line, Bentley thinks ought to be included in a Parenthesis, as *Freinshemius* had also done. *Burman* joins also in this Conjecture, and observes, that the Sense requires us to join together what immediately goes before and comes after the Parenthesis. *Simulans porcellum obtegere, pervellit aurem vero quem celaverat.* He moreover adds, that the whole may be very naturally explain'd in this Manner. Buffoons, and such others, whose Business it was to divert the People, before they came to what they intended principally for their Entertainment, were wont by a Thousand little antick Tricks and Gestures, to set them a laughing, and by that Means ingratiate themselves with them. The Countryman took the same Way, and pretended as if he had got a Pig concealed under his Garment. In

Fact it was so; but this sportive Way of feigning it, quite removed all Suspicion, the People never dreaming that had there been any thing real in it, he would have hinted at it in that Manner. Besides, as nothing had been found in searching the Buffoon, they believed it was the same with the Countryman. Having thus cunningly escaped Notice, he twitch'd the Ear of his conceal'd Pig, to make it squeak. *Latens* therefore must be join'd with *faciebat, quod faciebat, sed latens*. That is, cunningly deceiving them, insomuch that they had no Suspicion of the Fallacy. *Scilicet* is not here a Particle of Irony, but of Asseveration; *faciebat scilicet, id est, revero; non ut illi credebant per lulum et jocum.* So *Terence*, *Heaut.* 2. 3. 117. *Scilicet facturum me esse.*

37. *Aperto pignore.* That is, *claro ac manifesto*. For *pignus* signifies an incontestible Proof; as in *Curtius*: *Nullum erga me benevolentia pignus atque indicium omisissis.*

41. *Suaves sunt argutia.* The Poet here speaks with Judgment, and his good Sense is the more to be admired, as there is Reason to think he contradicted his natural Bias. For as this was the Way of Writing in which

extraordinary Applause. A Countryman, who was a Spectator of all this, told the People, that he would not yield to him in that Way; nay, undertook that he would do the same in a much more natural Manner the next Day. The Crowd was considerably greater, and, already prejudiced in Favour of the Buffoon, attend with a Resolution to deride, rather than judge fairly. Both come out upon the Stage. The Buffoon gruntles first, the Audience give a Thunder of Applause, and follow him with loud Acclamations. Upon which, the Countryman feigning that he conceal'd a real Pig under his Cloak (which in Fact he did, but unsuspected, because none had been found about the other) smartly twitch'd its Ear, and by the Pain he caused to it, forced it to send out its natural Cry. The People loudly exclaim, that the Buffoon's Imitation came much nearer to Nature, and commanded that the Countryman should be thrust off the Stage. But he producing the real Pig from under his Cloak, and proving their inexcusable Partiality by so convincing a Mark: "Let this, says he, be Witness, how fairly you judge between us."

N O T E S.

which he excell'd, he would probably be very fond of it, but not so as to let his Passion get the better of his Understanding. For he consider'd, that whatever Pleasure it might give himself, yet as others were not so strongly attach'd to it, too much might become tedious and disagreeable.

43. *Particulo nomen victurum.* We find here *Phædrus* promising to his Writings a kind of Immortality, and indeed it was generally the Way of all great Poets. *Horace*, *Virgil*, and *Homer*, had done the same before; nor have any one of them fail'd in their Expectations. A Poet who writes for Posterity, will have his Ideas rais'd, and endeavour to excell in Proportion to the Length of Time he flatters himself his Writings will last. Nor are we to censure this Humour, as favouring of Vanity. For some Genius's are so very much above the common Rate, that it is impossible for them not to be conscious of their Superiority. They must therefore both think and speak of themselves with a certain Dignity; and it were ridiculous to circumscribe them by the same Rules that confine the common Race of Men. If the Liberty they take this Way is a Fault, it is a Fault of that kind that few will pretend to censure, as *Mr. Pope* observes, speaking of the License

which these Writers sometimes take on other Occasions:

*Great Wits sometimes may gloriously offend,
And rise to Faults true Criticks dare not
mend.* Essay on Criticism.

47. *Molesti validius, &c.* It was the Custom for Poets to recite their Works to their Friends, that by their Observations and Corrections, they might be enabled to polish and amend. Impertinent Poets were infinitely troublesome this Way. Their Compositions were for the most part long, heavy, and dull, yet they were constantly repeating them to all they were intimate with; nay, sometimes the slightest Acquaintance was enough to expose a Man to be unmercifully teased this Way. This troublesome Set cannot be better described than they are by *Horace*, in the End of his Art of Poetry:

— *Certe furit, ac velut ursus,
Obiectos carvæ valuit si frangere clathros,
Indoctum doctumque fugat recitator acerbus.
Quem vero arripuit, tenet, occiditque le-
gendo,
Non missura cutem, nisi plena crucis, bi-
rudo.*

"One Thing is certain, that he is pos-
sels'd, and, like a Bear who has broke
thro' all the Bars and Bolts that secured
his

POETA ad PARTICULONEM.

O R D O.

Multa supersunt adhuc, quæ possim loqui, et copiosa varietas rerum abundat; sed argutiæ temperatæ sunt suaves; immodicæ offendunt. Quare, vir sanctissime, Particulo, chartis nomen victurum meis, dum pretium manebit literis Latinis, si non adprobas ingenium, certe adproba brevitatem, quæ tanto iustius debet commendari, quanto poetæ sunt validius molesti.

ADHUC supersunt multa, quæ possim loqui,
Et copiosa abundat rerum varietas; 40
Sed temperatæ suaves sunt argutiæ;
Immodicæ offendunt. Quare, vir sanctissime,
Particulo, chartis nomen victurum meis,
Latinis dum manebit pretium literis,
Si non ingenium, certe brevitatem adproba, 45
Quæ commendari tanto debet iustius,
Quanto Poëtæ sunt molesti validius.

N O T E S.

“ his Den, puts all he meets, learned and
“ unlearned, to Flight, by eternally recit-

“ ing his Verses. Whoever he can seize
“ upon, he is sure to hold him, and read
“ him

F A B. VI.

DUO CALVI.

O R D O.

Calvus forte invenit pectinem in trivio, alter æque defectus pilis accessit. Inquit, eia, profer hoc quodcumque est lucri in commune. Ille ostendit prædam, et adjecit simul: Virtus superum favit; sed fato invidio, invenimus, ut aiunt, carbonem pro thesauro.

Hæc querela convenit huic quem spes delusit.

INVENIT Calvus forte in trivio pectinem,
Accessit alter, æque defectus pilis:
Eia, inquit, in commune, quodcumque est lucri.
Ostendit ille prædam, & adjecit simul:
Superum voluntas favit; sed, fato invidio, 5
Carbonem, ut ajunt, pro thesauro invenimus.
Quem spes delusit, huic querela convenit.

N O T E S.

1. *Calvus, et quidam defectus pilis.* That is, by an elegant Periphrasis, *das calvi.*

Ibid. In trivio. Among cross Ways, in a Place where three Ways met. Here put for on the publick Road.

3. *In commune.* A Form used in Cases where two walking together chanced to find any Thing, and were equally entituled to share it.

5. *Superum voluntas favit.* Such was the Notion of these Times, they ascribed Chances of this Kind to the immediate Goodwill of the Gods. *Hieron. ad Levit. Multi sine peccato putant esse, si alienum, quod inve-*

nerint, teneant, et dicunt, Deus mihi dedit.

6. *Carbonem pro thesauro.* This was a proverbial Way of speaking in Use, when one who had great Expectations was disappointed, and found all end in a Trifle. *Natum;* says Schefferus, *ex superstitione vulgi videtur, cui persuasum, nisi observentur omnia in thesauris effodiendis, quæ observanda præcipiunt qui peritiam hujus artis habent, argentum omnem dissipare, illiusque loco metras relinqui carbones; a dracone credo, cujus antea meminimus.*

7. *Quem spes delusit.* *Delusit* is here a Word of great Force. It implies, that the

The POET to PARTICULO.

THERE yet remain a great many Things for me to say, so copious a Variety of Matter offers from all Sides; but these little Recitals, when well timed, and told with Moderation, are agreeable; on the contrary, if carried too far, they disgust. For which Reason, worthy *Particulo*, a Name that will live in my Writings, as long as Learning and the Roman Tongue are held in Esteem; if you are not pleased with my particular Turn and Manner, yet at least commend my Brevity, which has so much the juster Claim to your Approbation, as Poets are for the most part impertinently troublesome by their tedious Recitals.

N O T E S.

“ him to Death; like a Larch, that once
 “ fastened, sticks close to the Skin, till | “ ready to burst with Blood.”

F A B L E VI.

Two BALD MEN.

A Bald Man chanced to find a Comb upon the publick Way. One equally destitute of Hair came up, and claim'd his equal Share. The first immediately produced the Booty, and withal added: “ The Gods, 'tis plain, favour us, but envious Fate has made us find
 “ (as the Proverb is) a Coal instead of a Treasure.”

The Complaint of this Fable suits the Man who has been disappointed in his Hopes.

N O T E S.

Expectations are before-hand raised very high, that the Disappointment may shock the more. For Men are said to be *deluded*, who imagine themselves in a Manner sure of their point, and are eagerly gaping after the hop'd-for Prize. 'Tis in this Sense that *Horace* uses it, in the fifth Satire of his second Book:

Plerumque recoctus

Scriba ex quinqueviro corvum deludit bian-
sem.

“ For it often happens, that an old No-
 “ tary, practised in all the little Tricks of
 “ inferior Courts and Offices, disappoints

“ the gaping Crow.” *Petronius* too, in much the same Manner, with great Elegance:

*At ubi fugerunt elusam gaudia mentem,
 Veraque forma redit, animus quod perdidit
 optat,*

Atque in præterita se totus imagine versat,
 “ But when these fanciful Joys slip away
 “ from the deluded Mind, and Things ap-
 “ pear in their true Shapes; the Soul
 “ would fain recall what it has lost, and
 “ wholly immerses itself in the pleasing
 “ Image.”

F A B. VII.

PRINCEPS *Tibicen*.

Q R D O.

Ubi animus vanus, cap-
tes aurâ frivola, adripuit
sibi insolentem fiduciam,
facile levitas facile ducitur
ad derisum.

Tibicen quidam nomine
Princeps, fuit paulo notior,
solitus enim dare operam
Bathyllo in scenâ. Is forte
latis (non satis memini
quibus) concidit nec opinans
gravi casu, dum pectus
rapitur, et fregit fini-
stram tibiam, quam malu-
isset perdere duas dextras
tibiae. Sublatus inter
manus, et gemens multum,
refertur domum. Aliquot
menses transeunt dum cu-
ratio venit ad sanitatem.
Interea genus spectantium,
ut non est lepidum, Princeps
cepit desiderari, cujus
flatibus vigor saltantis
solebat excitari. Quidam
erat facturus nobiles ludos,
et Princeps incipiebat tunc
ingredier. Adducit cum
pretio ac precibus, ut tan-
tummodo ostenderet sese ipso

die ludorum. Qui simul advenit, rumor fremit in theatro de tibicine: quidam adfirmant illum
moratur esse, quidam proditum sine mora in conspectu.

N O T E S.

4. Princeps. Rigaltius conjectures, that
under this Name *Phædrus* hints at the am-
bitious Designs of *Sejanus*, whose Behaviour
plainly spoke him to aspire at Royalty. In
Confirmation of this, he quotes a Passage
from an old Commentator on *Juvenal*,
Sat. 10. *Sejanus fuit Tiberio usque adeo ca-
vus amicus, ut nihil esset, quod ei a Tiberio
potenti negaretur; usque adeo etiam de eo co-
gitationis accens, ut dispositis conjurationum
sociis, occiso Tiberio ipse regnaret.* What-
ever may be in this, 'tis certain, that by
Princeps he understands a real Person of that
Name, who was a celebrated Player upon
the Flute. This appears not only from the
whole Tenor of the Story, but also from
that Verse,

Latere innotuit Roma salvo Principe,

Ubi vanus animus, aurâ captus frivola,
Adripuit insolentem sibi fiduciam,
Facile ad derisum stulta levitas ducitur.

Princeps Tibicen notior paulo fuit,
Operam Bathyllo solitus in scena dare.

Is forte ludis (non satis memini quibus)

Dum pectus rapitur, concidit casu gravi

Nec opinans, et sinistram fregit tibiam,

Duas quum dextras maluisset perdere.

Inter manus sublatus, & multum gemens

Domum refertur. Aliquot menses transeunt,

Ad sanitatem dum venit curatio.

Ut spectatorum mos est, & lepidum genus,

Desiderari coepit, cujus flatibus

Solebat excitari saltantis vigor.

Erat facturus ludos quidam nobiles;

Et incipiebat Princeps ingredier. Eum

Adducit pretio, precibus, ut tantummodo

Ipsa ludorum ostenderet sese die.

Qui simul advenit, rumor de tibicine

Fremit in theatro: quidam adfirmant mortuum,

Quidam in conspectu proditum sine mora.

Aulæo

Which though meant of the Emperor, the
Flute-player, by a sottish Vanity, because
his Name was *Princeps*, applied to himself.
Proper Names of this kind were very com-
mon at Rome, such as *Rex*, *Regulus*, *Ty-
rannio*, *Tyrannus*, *Creon*, &c.

Ibid. *Paulo notior*. Before we proceed
any farther in explaining this Fable, it may
be proper to enquire why *Phædrus* seems
here to contradict his own Resolution. He
tells us, in what may be call'd the Epilogue
to the Fable of the Buffoon and the Coun-
tryman, that though he had still a great
many more of the same Kind, yet he de-
sisted out of Fear that his Recitals might
become tedious and unpleasant. How comes
it then that we find him here entering upon
a long Narration? *Burman* is, I think,

the

F A B L E VII.

PRINCEPS a Player on the Flute.

WHEN a weak Mind caught by frivolous Applause, gives way to insolent Presumption, so foolish a Vanity naturally exposes it to Ridicule.

One *Princeps*, a Player on the Flute, who was pretty well known to the People, by being always employ'd to play when Bathyllus was on the Stage, at the Representation of some Sports, (I don't remember which) as they were moving off some Machine, chanced by his Inadvertence to have an unlucky Fall, by which he broke his left Leg, when he could much rather have dispensed with two right ones. He was taken up by some that stood by, and groaning dismally, they carried him to his own House. It was some Months before the Cure was so far perfected as to have him in perfect Health. Mean time the Spectators, who are commonly a gay Tribe, and fond of Diversion, began to miss a Man whose Musick added Vigour and Grace to the Motions of the Dancer. It happened much about the same Time, that a Nobleman design'd to entertain the People with magnificent Shows, and *Princeps* was now beginning to walk abroad. Partly by Entreaties, and partly by a handsome Present, he prevail'd with him so far, as only to show himself in the Theatre on the Day of these publick Sports. When the Day actually arrived, a confused Murmur ran through the Theatre concerning the Flute-Player. Some affirm'd that he was dead, others that he would appear upon the Stage that very Day. The Curtain falls,

N O T E S.

the only one of all the Commentators that takes Notice of this. He observes, that it was our Poet's Custom to recite these Fables at the Tables of his rich Patrons, as here of *Particulo*, and that after repeating the above Fable of the Buffoon and Countryman, *Particulo*, and the Guests who were delighted with it, asked him to repeat some more, *Phædrus*, to avoid becoming tedious, declined it; but they still urging, he introduced this one with these Words:

Albuc superflua multa quæ pessimè loqui.

By this Means preparing the Way to a pretty long Narration. The Fable of the two bald Men, he thinks, is placed wrong, and that it should rather come in somewhere afterwards.

5 *Bathyllus*. This *Bathyllus* was the Freed-Man of *Mæcenas*, and a celebrated

Performer in Pantomime Entertainments. *Princeps* seems to have been his favourite Musician, whom he always chose to play while he was performing.

6. *Pegma*. The Interpreter for the Dauphin seems to take it for an artificial kind of Machine, in which they were wont to place Statues, and other Things used in adorning the Theatre. *Lipsius* describes it somewhat differently. *Machina artificiosa, pro diversitate argumenti adornata, in qua vel in sublime attollere, vel e sublimi in præceps dare, ac velut detumescente terra absumere, solebant sive homines, sive res, quas esse libitum.*

9. *Duas cum dextris*. There is in the Original a Play upon Words, which cannot possibly be imitated in the Translation, and arises from this, that *tibia* in the Latin Language

Aulæo misso, tonitribus devolutis, dii sunt locuti translatitio more. Tunc chorus, et notus canticum imposuit Tibicini redactis, cuius cantici, hæc fuit sententia: Roma incolumis lætare, Principe salvo. Confectum est in plausus; jactant basia. Tibicines putat sanctos suos gratulari sibi redito. Ordo equester intelligit stultitiam erroris ejus; jubetque canticum repeti magno risu. Illud iteratur. Homo meus prostermit se totum in pulpito: Eques includens plaudit. Populus existimat hunc regare cunctis. Ut vero res esset cunctis cunctis, Princeps ligato crure, nivea fascia, niveisque tunicis, etiam niveis calceis, superbiens hanc divinæ domus est protrusus foras ab universis.

Aulæo misso, devolutis tonitribus,

Di sunt locuti more translatitio.

Chorus reducto tunc, & notum canticum 25

Imposuit, cuius hæc fuit sententia;

Lætare incolumis, Roma, salvo Principe.

In plausus consurrectum est. Jactant basia.

Tibicen gratulari fautores putat;

Equester ordo stultum errorem intelligit: 30

Magnoque risu canticum repeti jubet.

Iteratur illud. Homo meus se in pulpito

Totum prostermit: plaudit includens eques;

Rogare populus hunc coronam existimat.

Ut vero cuneis notuit res omnibus, 35

Princeps ligato crure nivea fasciâ,

Niveisque tunicis, niveis etiam calceis,

Superbiens honore divinæ domus,

Ab universis capite est protrusus foras.

N O T E S.

Language signifies not only the Leg, but also a Flute. Princeps, by the Fall, had broke his Left Leg, *sinistram tibiam*. And the Flutes used upon the Stage were also divided into Right and Left-handed, *Tibias dextras et sinistras*. In the first Case therefore, when he says, *prostermit sinistram tibiam*, he means his Leg; but when he says, *ma- buisset perdere duas dexteras*, this we are to understand of the right-handed Flutes used upon the Stage; it being of less Consequence

to him to lose two of these, than to break his Leg. The Reader, if he would comprehend this more fully, may consult the Commentators on the Titles of Terence's Plays.

23. *Aulæo misso*. For it was the Custom at Rome, when the Play began, to let the Curtain fall down upon the Stage, whereas the Practice now is to draw it up.

Ibid. *Devolutis tonitribus*. Viz. *Claudianis*; for so they were call'd, because first con-

F. A. B. VIII. *Occasio Depicta.*

O R D O.

Homo calvus pendens in novacula, crura volucris, fronte comosa, corpore nudo, quem si occuparis, teneas: sed Jupiter ipse non potest reprehendere eum semel elapsam; significat brevem occasum rerum.

Antiqui fecere talem effigiem temporis, ne segnis mora impediret effectus.

CURSU volucris, pendens in novacula,
Calvus, comosa fronte, nudo corpore,
Quem si occuparis, teneas: elapsam semel
Non ipse possit Jupiter reprehendere;
Occasionem rerum significat brevem. 5
Effectus impediret ne segnis mora,
Finxere antiqui talem effigiem temporis.

N O T E S.

This is not properly a Fable, but a Description of Opportunity; and answers pretty exactly to the common Saying, *That Opportunity once lost, cannot be regain'd.*

1. *Pendens*

falls, Thunder rolls, and the Gods are introduced and converse in the usual Form; when the Chorus, and a Song usually sung on these Occasions, deceived the unhappy *Princeps*. The Words were these. *Rejoice Rome, and be secure, because your Prince is well.* The Theatre rings with loud Acclamations, every one striving to testify his Respect for the Emperor, whom these Words concern'd. The silly Flute-Player imagined that his Friends were congratulating him on his Return to the Stage. The Knights perceived in a Moment the ridiculous Mistake, and with loud Peals of Laughter demand the Song once more. The Musicians obey, when *Princeps* still persisting in his Error, prostrates himself upon the Stage. The Knights highly delighted with the Joke, applaud strongly. The People fancied that he demanded a Crown, the Reward of those who gain'd the Prize in these publick Games. But how soon the Joke came to be known over all the Benches, *Princeps*, whose Leg was bound round with a white Fillet, whose Habit also was white, with white Sandals, vainly puffed with the imaginary Honour of his divine Rank, was toss'd headlong out of Doors by the whole Assembly.

N O T E S.

contrived and brought into Use by *Claudius Pulcher*, as we learn from *Festus*; his Words are: *Claudiana tonitrua appellabantur, quia Claudius Pulcher instituit, ut ludis post scenam coniectus lapidum ita fieret, ut veri tonitru similitudinem imitaretur. Nam antea leves admodum et parvi sonitus fiebant, cum clavi et lapides in labrum æneum conjicerentur.*

24. *More translatitio.* That is, says *Rittersbusius*, *More solemnè vulgari, nempe tunc cum dignus vindice nodus incidisset. Jurisconsulti translatitie aliquid fieri dicunt, quod*

non fit serio, sed perfunctorie, et dictis causa potius ut alias loquuntur. Ut translatitie defungi munere accusandi, id est, prævaritari.

30. *Equester ordo.* The Seats for the Knights were assign'd immediately behind those of the Senators.

32. *In Pulpito.* The Pulpitum stood in the *Proscenium*, or Space of Ground just before the Scene. Into this the Actors came from behind the Scenes to perform.

35. *Omnibus cuneis.* So the Seats were call'd in which the People sat.

FABLE VIII. *The Emblem of Opportunity.*

A Bald Man, with nimble Speed driving unhurt along the Edge of a Razor, his Forehead covered with Hair, but the rest of his Body all naked, whom if you catch in Time you may hold fast, but once escaped, not even Jupiter himself can regain him; is a proper Emblem to teach us, that the proper Season for Action is but short.

The Ancients feigned this Representation of Time, to warn us against hindering the Execution of our Resolves by sluggish Delays.

N O T E S.

1. *Pendens in novacula.* That is, tam le-

viter insistens, ut vix attingat.

F A B. IX.

TAURUS et VITULUS.

O R D O.

*Taurus luctans cornibus
in angusto aditu, quum
vix posset intrare ad præ-
sepia, vitulus monstrabat
quo pacto plecteret se.
Taurus inquit, tace, no-
ni hoc, certe quam tu es natus.*

ANGUSTO in aditu taurus luctans cornibus,
Quum vix intrare posset ad præsepia,
Monstrabat vitulus, quo se pacto plecteret.
Tace, inquit, ante hoc novi, quam tu natus es.
Qui doctiorem emendat, sibi dici putet, 5

Ille qui emendat doctiorem, patet hoc dici sibi.

N O T E S.

1. *Taurus luctans.* The Construction requires that it should be *Taurus luctanti*. But *Phædrus* often prefers the other Manner, and we meet with a great many Instances of it

F A B. X.

VENATOR et CANIS.

O R D O.

*Quam caris fortis ad-
versus omnes veloces feras,
semper fecisset satis domino,
cepit languere annis in-
gravantibus. Objectus a-
liquando pugnæ hispidi sa-
is, adripuit aurem, sed
demisit prædam cariosis
dentibus. Tum venator
hic dolens, objurgabat ca-
nem. Cui senex contra la-
trans; animus non destituit
e, sed vires meæ. Lau-
das quod fuimus, jam dam-
nas quod non fuimus quod fuimus.*

ADVERSUS omnes fortis veloces feras
Canis quum domino semper fecisset satis,
Languere cepit annis ingravantibus.
Aliquando objectus hispidi pugnæ suis
Adripuit aurem: sed cariosis dentibus 5
Prædam demisit. Hic tum venator dolens,
Canem objurgabat. Cui latrans contra senex:
Non te destituit animus, sed vires meæ.
Quod fuimus laudas, jam damnas, quod non fu-
mus.

Hoc cur, Philete, scripserim; pulcre vides.

Philete, vides pulchre cur scripserim hoc.

N O T E S.

3. *Languere cepit.* That is, *deficere, debilitari*; for in this Sense it is used by *Cicero*. *Quæquam languet juvenus, nec perire atque debet in laudis et gloriæ cupiditate versatur.* And again. *Quæquam languerem e vita, et mihi met displicerem, nisi,* &c.

9. *Jam damnas.* That is, as I have ranged it in the *Ordo*, *Damnas quod jam non fuimus, viz. quod fuimus.* You are unreasonably displeased because I have not the same Strength and Vigour in my Old Age, as when I was young.

10. *Hæc cur scripserim.* This Fable, no

doubt, respects the Poet himself, who was now beginning to feel the Weight of Years. The particular Circumstances of the Story we are ignorant of, and therefore cannot determine any thing certain about it. There is only Room to think, that his Enemies, whom he often complains of, began to censure his later Writings, as far short of what he had done before. Some pretend, that there is a Verse or two wanting in this Fable, but by Mistake, for it is usual with him to conclude in this Manner. Thus B. III. F. I.

Huc

FABLE IX.

The BULL and the STEER.

A Bull entangled by his Horns in a narrow Passage, finding it hard to extricate himself and get to the Manger, a Steer pretended to tell him how he must bend himself to get loose. Hush, answer'd the Bull, I knew all this e'er you was born.

Let him who pretends to instruct a Man wiser than himself, apply this Fable to his own Case.

N O T E S.

it in the Classics. So *Florus* 14. *Crates ille, Diogenis sectator, qui ut lar familiaris cultus est, nulla domus ei nunquam clausa e-*

rat. Curtius, upon Salust de bello Jugurthino, adduces a great many more such Examples.

FABLE X.

The HUNTSMAN and the DOG.

A Dog who had always shown a great deal of Mettle against the swiftest and fiercest wild Beasts, and in every Thing answer'd fully the Expectations of his Master, began to grow feeble through the Weight of encreasing Years. Being one Day urged to the Combat with a bristly Boar, he seized him by the Ear, but as his Teeth were rotten, could not retain his Hold. The Huntsman out of Patience, upbraided him severely; but the old trusty Cur snarling reply'd. "Not my Courage, but my Strength fails at this Time: You commend me for what I have been, and upbraid me that I am not still the same.

You easily perceive, Philetus, what I mean by this short Story.

N O T E S.

Huc quo pertineat, dicet qui me noverit.
And again in the 12th Fable of the same Book,

Hoc illis narro, qui me non intelligunt.
We see from these, that in what relates to himself, he always chuses to speak sparingly; so that his doing so here, can be no Proof that the Fable is incomplete. But however his Enemies may have charged him with a Declension of Genius, and though his Modesty leads him here to acknowledge

as much himself, there is but little Evidence of it in his Writings.

Thus have we finished our Remarks upon the Fables of *Phædrus*; a Book of all others the fittest to be put into the Hands of Youth; not only because of the inimitable Elegance and Politeness of Style, but that it abounds in Lessons of Morality, insensibly instills the most wholesome Precepts, and gives the Mind an early Tincture of Virtue.

I N D E X.

A.

Book. Fable.

<i>ÆSOP</i> and the Farmer	3	—	3
<i>Æsop</i> and an insolent Fellow	3	—	5
<i>Æsop</i> at Play	3	—	14
<i>Æsop</i> interpreting a Will	4	—	4
<i>Æsop</i> to a Pratler	3	—	19
Ambitious Frog and the Ox	1	—	24
Ant and the Fly	4	—	23
Ape's Head	3	—	4
As and Lion hunting	1	—	11
As and his old Master	1	—	15
As and Priests of <i>Cybele</i>	3	—	20
As deriding the Boar	1	—	29

B.

Bald Man and Fly	5	—	3
Bald Men (two)	5	—	6
Bees and Drones, the Wasps being Judges	3	—	13
Bitch upon whelping	1	—	19
Brother and Sister	3	—	8
Buffoon and Countryman	5	—	5
Bullock, Lion, and Thief	2	—	1
Bull and Steer	5	—	9

C.

Cæsar to his Slave	2	—	5
Cobler and Physician	1	—	14
Cock and Pearl	3	—	12
Cow, Goat, Sheep, and Lion	1	—	5

D.

Demetrius and Menander	5	—	1
Dog and Crocodile	1	—	25
Dog and Lamb	3	—	15
Dog and Wolf	3	—	7
Dogs, their Embassy to <i>Jupiter</i>	4	—	17
Dog, Treasure, and Vulture	1	—	27
Dogs hungry	1	—	20
Dog swimming	1	—	4

	E.	Book.	Fable.
Eagle, Cat, and Sow	2	4	
Eagle, Crow, and Tortoise	2	6	
Eunuch to an insolent Fellow	3	11	
F.			
Fly and Mule	3	6	
Fox and Crow	1	13	
Fox and Dragon	4	19	
Fox and Eagle	1	28	
Fox and Goat	4	8	
Fox and Grape	4	2	
Fox and the Stork	1	26	
Fox to the Mask	1	7	
Frogs alarm'd by the Fight of the Bulls	1	30	
Frogs desire a King	1	2	
Frogs petition the Sun	1	6	
G.			
Goats He and She	4	15	
Grasshopper and Owl	3	16	
H.			
Hercules and Plutus	4	11	
Horse and Boar	4	3	
Huntsman and the Dog	5	10	
J.			
Jackdaw proud	1	3	
K.			
Kite and Pigeons	1	31	
L.			
Lion, Boar, Bull, and Afs	1	21	
Lion reigning	4	12	
M.			
Man and the Afs	5	4	
Man and Snake	4	18	
Man and Weasel	1	22	
Man bit by a Dog	2	3	
Man in Love with a Girl, and belov'd by an Old Woman	2	2	
Mountain in Labour	4	22	
Mules and Highwayman	2	7	

	O.	Book.	Fable.
Old Woman and empty Cask	- - - - -	3	1
Opportunity (an Emblem of it)	- - - - -	5	8
	P.		
Panther and Shepherds	- - - - -	3	2
Peacock to <i>Juno</i>	- - - - -	3	18
Pilot and Mariners	- - - - -	4	16
Poet's Defence against the Censurers of his Fables	- - - - -	4	6
Poet's Judgment, as to believing and not believing	- - - - -	3	10
Poet to <i>Particula</i>	- - - - -	5	5
<i>Prometheus</i>	- - - - -	4	14
<i>Princips</i> , a Player on the Flute	- - - - -	5	7
	S.		
Sheep, Dog, and Wolf	- - - - -	1	17
Shipwreck of <i>Simonides</i>	- - - - -	4	21
Sparrow and Hare	- - - - -	1	9
<i>Secrates</i> to his Friends	- - - - -	3	9
<i>Simonides</i> saved by the Gods	- - - - -	4	24
Stag and the Sheep	- - - - -	1	16
Stag and Oxen	- - - - -	2	8
Stag viewing himself in a Fountain	- - - - -	1	12
	T.		
Thief pillaging the Altar of <i>Jupiter</i>	- - - - -	4	10
Travellers and Highwayman	- - - - -	5	2
Trees in Protection of the Gods	- - - - -	3	17
Truffy House-Dog	- - - - -	1	23
	V.		
Vices of Men	- - - - -	4	9
Viper and File	- - - - -	4	7
	W.		
Weasel and Mice	- - - - -	4	1
Weasels and Mice, their Battle	- - - - -	4	5
Wolf and Crane	- - - - -	1	8
Wolf, Fox, and Ape	- - - - -	1	10
Wolf and Lamb	- - - - -	1	1
Woman in Labour	- - - - -	1	18